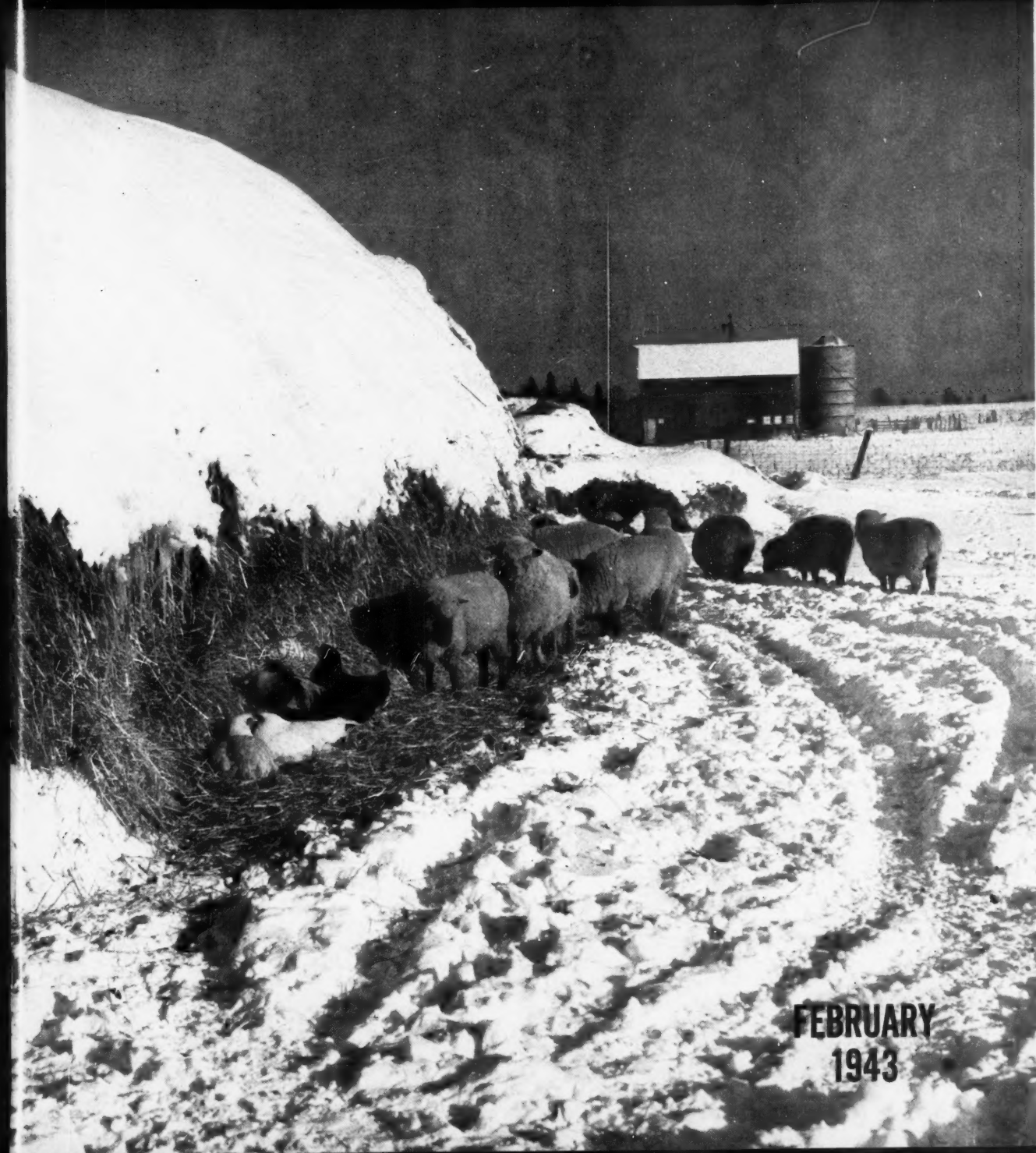


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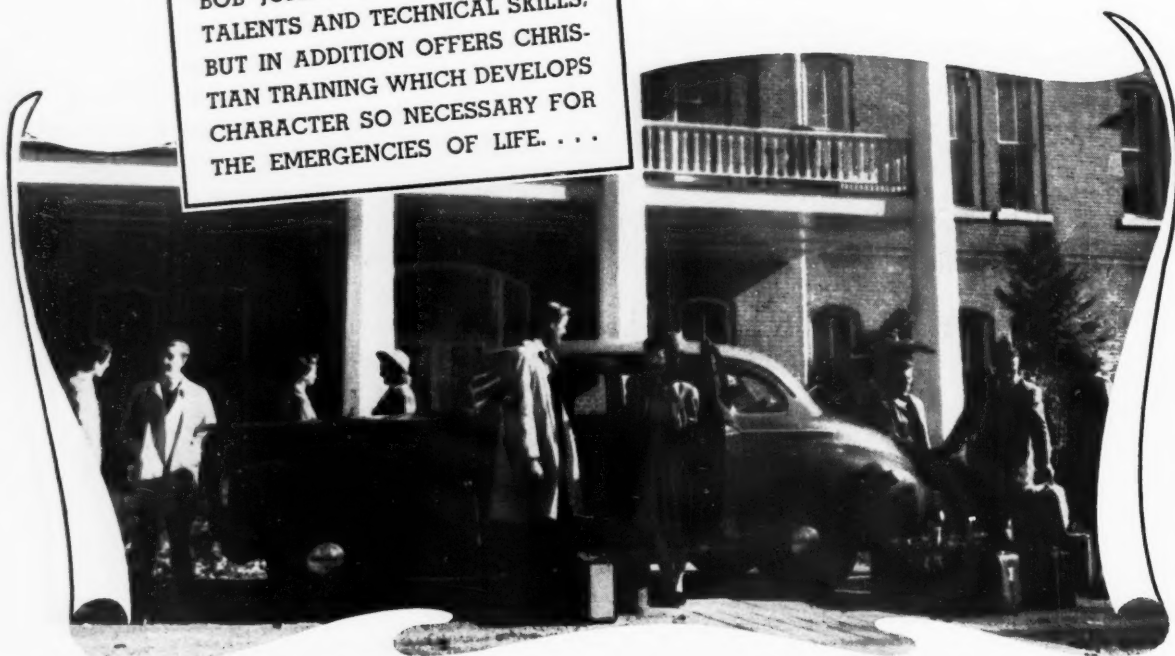


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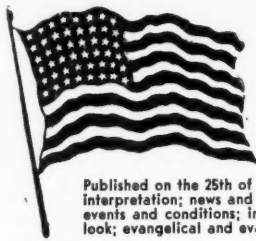
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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February, 1943



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Editorial Notes . . . —

The eleventh chapter of Hebrews is one of the inexhaustible sections of God's Eternal Word. Books and sermons have been pouring forth its treasures, but there is as much gold in the mine as there was when it was written.

Reading this chapter, one is forced to the conclusion that God writes and evaluates history in terms of human personality. Earth-shaking and world-forming events have occurred in the long centuries summed up in these few verses. But God is not concerned with events but with individuals.

Archaeologists now tell us Ur of the Chaldees was a great city when Abraham forsook it. God says nothing about Ur, but a great deal about Abraham. Egypt had treasures, as this chapter admits, but Moses holds God's attention.

Late in the chapter there is an expression of meaning. Speaking of certain men the writer says, "Out of weakness were made strong." Perhaps an analysis would show various kinds of strength—Gideon, strength of purpose; Samson, strength of body and of faith; David, strength of love for God; Samuel, strength of character; and so on.

Every man in this chapter was God made, and every man achieved through his simple faith in the living God. Yes, and every man lived in a crucial period. In times such as these, for instance. The same confidence will bring the same results for us in the tests of our day. Out of weakness we can be made strong. In fact, this chapter seems to say that the only periods worth counting were the periods when it was difficult to live for God.

V

For those of us who have responsibilities in connection with the financing of large Christian enterprises, there is always encouragement in the knowledge that others in other days faced similar problems and were victorious.

An old letter of Mr. Moody's has been uncovered in our files which gives just such encouragement. Some pages are missing, so we are not sure to whom it was written, but probably to Mr. A. F. Gaylord, who then and for half a century was identified with the business side of Moody Bible Institute life.

Written from the Grand Hotel, Cincinnati, Ohio, and dated 1895, it ended, "Write me at Nashville"; but this is its message:

"The outlook grows darker instead of brighter and we must get our expenses down unless times get better. The East

is fearfully blue over the Silver question, and they lack confidence in the South and West. But we must put our trust in God and go ahead."

V

What a terrible tragedy the burning of the Boston night club! Our hearts go out in sympathy to the hundreds of homes saddened by this holocaust.

Thoughts on a Disaster

Extremists might try to interpret this affair as the judgment of God. But that leaves too many questions unanswered. What about similar and worse places? And why the Slocum disaster with hundreds of Sunday school children the victims?

But there are some thoughts which come rushing to our minds as the sad news covers the front page of the newspaper. What a terrible end that would be for a backslidden Christian! Just think of a Christian withholding his life from Christ and then losing it in a night club!

We should serve Christ through love rather than on grounds of prudence, but there is a sentence we might well burn into the minds of youth: Live for Christ and you will live longer. It may not always be true, but the rule holds and observation brings its own evidence.

This reminds us that the Moody Bible Institute makes extra provision for the longer life of its annuitants. Insurance company statistics tell of life expectancy. But the holders of our annuities are Christians and live clean lives, therefore they live longer!

We notice that a sixteen-year-old bus boy is to be the goat of the disaster. Probably an exact examination would show booze to be the cause of it. The boy was holding a match with one hand and replacing a bulb which had been removed by some prankster. Any one with imagination can see the souse thinking he was funny as he slipped the bulb out of its socket.

Of course, the part liquor played in it will never be brought out. The liquor folks cleverly and loudly cry "fanatic" every time any one dares accuse it of misdeeds.

Admittedly the sixteen-year-old boy was too young for the job he held. Such employment was against the law. But that industry has always been lawless.

A commercial airliner crashed killing a dozen, because the airliner pilot and a military pilot made a date the night before to meet in the air. They did! I wonder if they made that date at a soda fountain or in a cocktail bar?

It is not too late to call your attention to one special feature of the forthcoming Founder's Week Conference, February 1-7. It is planned to have

two or three periods for a "Pastors' Clinic." This means a free discussion of the special problems faced by the churches during these war days. At one of these periods an opportunity will be given to ask questions of Chaplain Workman, Chief of Navy Chaplains, and of Chaplain Brasted, former Chief of Army Chaplains. Here is a chance for firsthand information.

The theme of the conference is "The Christian in Time of War," and it is our hope that this gathering may give Christian workers much material and real encouragement and inspiration.

V

A small percentage of the deeds of heroism in this war will ever be recorded. A few officers here and there and a very few non-officers are decorated, and little dribbles of experience come through by way of the brave and tireless war correspondents. But after all the story will never be adequately written.

And the part prayer has had in this war will also go unrecorded. What has prayer meant to a thousand men in ten thousand crises! What a story that would make!

Before us is an incident fresh from the Guadalcanal area. It tells of five harrowing days and nights spent in the jungle—without food, enemy troops all around them, the jungle seeking to swallow them up—by five marines and a navy pharmacist's mate.

Half-starved, dirty, exhausted, cut by thorns and brambles, when asked how they got through, their spokesman replied, "Well, we just prayed and kept moving. And believe me, we did a lot of praying."

It's a good thing to learn to pray now. It may come in handy later!

We might add to this the newspaper paragraph reporting Major General George Patton's remark concerning the landing of our troops in North Africa. We are not acquainted with General Patton and know nothing of his spiritual life, but coming from a military leader this has real significance.

He said he believed the expedition was "particularly favored by the Lord, who gave the greatest calm that ever existed in Morocco for the landing, took the convoy across a sub-infested ocean, and gave perfect communications, enabling the

MOODY MONTHLY ■ FEBRUARY ■ 1943

cessation of hostilities signal to be given in the morning in time to save many lives."

V

Christ often calls to salvation a drunkard or a thief or a libertine, but not often does He call a miser. At least His call is unheeded. Perhaps the jingle of silver drowns His golden voice. You may see adulterers and liars give way to tears of repentance, but not the stingy. How poor is the man "that layeth up treasure for himself."

A wealthy business man once responded to a request for a donation by saying,

"This Christian business is just give, give, give." The worker receiving the letter replied, "I wish to thank you for the best definition of the Christian life I have ever heard." Yes, indeed, for our Lord said, "It is more blessed to give than to receive."

V

From far-off Congo comes this word from a Christian gentleman who wants us, and you, to know of his gratitude.

A Missionary Writes
You who have made gifts now and then for the purpose of sending the MONTHLY free to missionaries, please consider this a personal "thank you."

"Through the kindness of someone unknown to me, I have been receiving MOODY MONTHLY for nearly two years. If there is some individual to whom thanks should go, I should be glad to acknowledge the gift if the donor's name may be made known to me. In any case I should like to express my appreciation for the gift of your magazine. Articles frequently appear by writers known to me personally, which give the magazine an added attraction. I like the position you take in your editorials. The sort of message you are sending out by the printed page is the same we are trying to preach and teach here on this field. Hence your magazine is helpful and welcome."

Moody—and Our Day

An Editorial

The fifth day of February brings the one hundred and sixth anniversary of the birth of D. L. Moody. Frequently the remark is made, "The world needs another Moody." For some reason we never echo that sentiment. We thank God for Moody. He was an amazing man. But God never repeats Himself. He never produces a second Abraham or Moses or Isaiah.

We need a leader. Only God knows how we need a leader. Not a self-appointed, self-anointed leader, but a man sent from God. We need a man of Moody's faith and consecration and zeal.

Recently we ran across an old article from which we would like to quote. The article is "Moody—a Great American," by George Mansfield, published in the *New Age* of December, 1927, condensed in the *Reader's Digest* of January, 1928. With credit as given above, we would like to quote some scattered sentences which give some of the many sides of this great figure.

As to his sincerity and preaching style, "the man was absolutely sincere, and there lay the secret of his strength. Dr. Lyman Abbott, himself a famous preacher, says that Moody had none of the arts of an orator, but that he had a tense spirit, a quiet, far-carrying voice, and used only simple gestures. He never shouted and was never theatrical. Dr. Abbott said he looked like a business man and dressed like one. He had no 'holy tone.' He aroused emotions, but not by the cheap method of an emotional appeal. It was the quality of his sincerity that somehow got across to his audience. He was vital and human, practical and inspiring."

As to his unselfish interest in men, "the first Y.M.C.A. building, as we know them today, was Farwell Hall, Chicago, named after the great dry goods merchant who sponsored the noon prayer meetings which had become a Chicago institution, and at which Moody was the indefatigable, earnest host. This Y.M.C.A. hall had most of the features of our modern Y.M.C.A.'s, and instantly became the popular and useful institution it has been ever since. Suddenly it burned down; and while the smoke and flames were still flickering, Moody marshaled his men,

who walked into the offices of prominent Chicago business men, and said: 'Our hall is burning. It must go up at once. Even before it is all burned down we want to have the money to begin work to rebuild it.' Speedy, alert Chicago liked this spirit, and Moody became known as 'the lightning Christian.' The hall was again burned and was again rebuilt. The Y.M.C.A. started on its career as a national and international institution with Moody as its patron and apostle, who stormed throughout the country, helping to raise millions of dollars for the erection of buildings. Years later, in 1879, Moody was elected president of the international system of Y.M.C.A.'s."

Concerning his war activities, "when the Civil War broke out, Moody became a veritable religious general. When news of the Battle of Pittsburgh Landing was received in Chicago and a special train was made up, with 175 doctors and 300 nurses aboard, Moody and his corps went with it. Just as the passengers settled back into the stiff chairs to sleep (there were no sleeping cars then), Moody announced religious services at the end of each car. On the battlefields he managed similar impromptu sessions."

Moody's attitude toward money is revealing. Because he never sought a penny for himself, he felt he had a right to bring to the attention of Christians opportunities for eternal investment. This author tells of a British experience in this way: "Moody helped English churches to raise money, and astounded them with his facility at it. He started out one day with one of the leading clergymen of Edinburgh, to raise money for a local mission. 'How much are you going to ask from the givers?' asked Moody.

"They have usually given ten to fifteen pounds, but because of your inspiring presence, I am going to ask fifty pounds," was the clergyman's reply.

"At the first call, Moody gently pushed himself ahead of the clergyman and himself addressed the wealthy churchwoman.

"I want two thousand pounds to help build a mission to better conditions here," said Moody, while his clergyman friend paled with horror.

"Oh, mercy!" replied the lady, "I can't possibly give more than one thousand."

"Very well, we will try to be content with that," replied Moody—and he almost had to support the clergyman down the steps. At the end of the day he had secured almost \$700,000."

There is one thought from this writer we would like to stress and set it over against our present-day needs. Mr. Mansfield quoted an English historian in answering the question as to the greatest Americans of a half century, and, mentioning Moody as one of them, defended his choice in this fashion:

"I believe Moody was a real factor in shaping American character. Probably you forgot the turbulent and rowdy spirit of America of the Civil War period, in the time of the draft riots, the feuds and Western bad men, and the undisciplined communities of later generations. Perhaps it requires someone outside of America to properly value Dwight L. Moody and his remarkable revivals, which in a sense tamed America. He was a very powerful influence, even in England. It may have escaped you that he is the real father of the Y.M.C.A. system, and brought about co-operation and good will between the various religious sects for the first time in American history. I will even go further and say that he started the American social conscience to work."

Evidently God used Moody in a critical period in the life of our beloved America. Such a period is upon us again. Once more we are to experience the turbulence of reconstruction following a great war. Once more there is the need of men to stand in the gap for God.

It may be that in the complexities of modern civilization God will choose to use an organization rather than a single man. Will you not pray that "the school that D. L. Moody founded" may be usable and near at hand?

We recall that famous line of Henry Varley overheard and much quoted by Moody, "It remains to be seen what God will do with a life fully surrendered to Himself." Is there not a young preacher or a young soldier reading this who will say, "God, I'll be that man. I yield my life to Thee once and for all, right now"? There is where history begins.

Mount Everest, highest point on the earth's surface, stands bulwarked by three other towering crags. This magnificent view of the range was made by an American missionary with a telescopic camera, looking northwest from the summit of Mount Sandakphu. Mount Everest is 90 miles from the camera, the other peaks are 10 miles closer.—Acme photo



One may miss seeing Everest—and yet not be a skeptic or mocker. So why should we say with mockers, "Where is the promise of his coming?" (II Pet. 3:3, 4)

Everest—

A Similitude of Our Lord's Return

By REV. J. DANIEL FRIBERG*

WHILE awaiting a Calcutta agent's word regarding passage to the homeland—he was telegraphing his head office in Batavia—I bought a ticket to Darjeeling, on the borders of Sikkim, in order that I might have a view of Mount Everest. Changing trains at Siliguri, I boarded the narrowest of narrow gauge railway trains, so diminutive and toylike that it scarcely seemed a real train, and after a five-hour ascent, had reached an altitude of six or seven thousand feet. Meanwhile the weather had changed completely. Winding up through the tea estates of the lower slopes, we had penetrated the ceiling and were now engulfed by cold and wet clouds, where only the part of the road immediately ahead could be discerned.

A kind gentleman whom I had never seen before received me into his home. We had a delightful supper together and

discussed India until rather late in the evening. Out of his intimate knowledge of the land and its life, my friend set forth striking evidence of the robberies Hinduism has committed against India: the robbery of her youth—witness, of all things, child widows; of a normal diet, of absolutism, of humanity, and of Deity! Hinduism has doped all Indian thought and life with so thoroughgoing a relativism and negativism that there is neither beginning nor end, nor indeed a single fixed point on the whole horizon! How utterly and pathetically different from the positiveness, and sanity, and gladness of the Christian attitude and confession, "I believe, therefore have I spoken," and "He confessed, and denied not!"

Before I went to bed, my host gave me an alarm clock set for 1:30 A.M.

PEOPLE IN DARJEELING ARE ABLE TO SEE EVEREST only by climbing Tiger Hill; and the best time to see the mountain is at sunrise. My friend's house was perhaps eight miles from the top of Tiger Hill. I needed the early start if I was to see Everest.

The alarm went off. But the night was misty and rainy, as had been the previous afternoon. I was loathe to start out in so unpromising circumstances, but my friend encouraged me, pointing out that it might rain in one place and be quite clear in another. At two o'clock I left the house and proceeded to Tiger Hill through the darkness and the rain.

So heavy was the rain that I had to seek shelter in the bazaar, and later at a police post en route. Nevertheless, after

* Mr. Friberg is a missionary to China.

some hours I reached the top of the hill.

At the top I found two men and four women likewise seeking to see Mount Everest. They had arrived at four-thirty, but had not yet had a view because of the mists. Before long, however, there was a change. Something happened to the smothering opaqueness of the vapor. There was a rift in a northerly direction, and some forty miles away, based apparently on nothing and too circumscribed by cloud to have any setting other than vapor, there appeared a white and rugged mountainside brilliant in the morning sun! My companions said it was Kanchenjunga, twenty-eight thousand feet high, the third peak in all the world, and in this area second only to Everest itself.

The air was full of hope as we waited for a larger prospect that should include the whole Himalayan range. In that intensity it was, however, a short-lived hope. Before I had loaded my camera and affixed a color filter over the lens, the clouds had closed in on us again. And yet we waited, noting changes in the darkness or lightness of the clouds above and the degree of precipitation in the moisture-laden air that the wind rolled over the top of the hill from the plain at our backs. At times there seemed to be hope, and again it was all gloom. It disturbed me to hear one of the men say that if Everest was to be seen at all, it must be seen before seven-thirty. I had intended, if necessary, to spend some time, in fact many hours, on the summit in the hope that the weather might clear. If this were true, not even my patience would be of any avail. Only a month or two before I had looked at Minya Gunka from a mountaintop almost a hundred miles east of that Sikang giant and had observed what a few minutes could do in destroying the visibility of the first hours of the day.

As we waited the prospect became darker and darker. Some hard and cynical things were said. Lunch was served, and sandwiches displaced Everest as the cynosure of attention. Finally, about seven-thirty, the fog refusing to lift, my six companions gave up the watch and returned down the hill.

I determined to stay on and see if I might not yet get a view of Everest. To the surprise of the Indian caretaker—a sort of observatory crowned the top of the hill—I indicated that my visit was not yet over. And for many an hour I watched in the cold fog for a rift and that incomparable view!

SOME TIME EARLY IN THE DAY I had been arrested by the similarity of my vigil on the fringe of the Himalayas to that of those who await the return of their Lord. As the hours wore on I was more and more struck with the likeness!

The observatory had been erected expressly to be of service to Everest watch-

ers. The windows opened in the direction of the Himalayas. Above one of those windows hung a panoramic sketch, indicating by position, height, and depth of shading the direction, elevation, and distance of the various ranges, and enabling the interested and observing watcher to know in what direction to look and to identify, at whatever moment the fog lifted, just what he was looking at. It was, of course, the work in the past of a few individuals who had been blessed with an unclouded vision, who had an insight into the lay of the land and wished to be of service to the public. One of them, according to an acknowledgment, was a woman, a Mrs. Brandis, and her sketch of the range on the Nepalese frontier, including Everest, was made in 1879. Obviously there was nothing in this date derogatory to either accuracy or serviceableness. Up-to-date sketches of Everest might, for all that,

labeled testimonies. So uniformly did they relate to the Himalayan wonders across the vale—Everest was the cynosure!—that any remark about anything else, as one or two about the services of the *chowdrikar*, seemed to have strangely missed the point. And the testimonies were divisible into two groups. On the one hand were the enthusiastic and glowing "confessions" of those who "had seen"; on the other the disappointed entries of those who had failed to see.

One had written, "Can anything match this?" Another, a woman I believe, had penned, "Just too thrilling for words." A Japanese, writing in the Chinese characters, confessed that it "altogether surpassed expectation." Someone from France had entered the word, *Magnifique*. An Indian from Calcutta, a poetic soul, one Mukerjee, had written, "We saw heavenly gold glittering on the snowy peaks of the Himalayas. 'Hail, Light, offspring of heaven!'"—Milton."

The other kind of entry, the remarks of those who had failed to see, were vastly different, tending to be, some of them, cynical inscriptions of doubt. "Very good view of mist"; "Wonderful mist"; "Marvelous (fog)"; "Beautiful silhouette of fence against clouds." One fellow, a New Yorker, had declared himself "another sucker of the tourist trade." My companions, after inscribing their names and the fact that they had watched from four-thirty to seven-thirty, pronounced themselves "six more suckers," and admitting that they had seen each other, denied that they had seen anything of the mountains. This was untrue, for

on their own testimony what we had seen about six o'clock was Kanchenjunga, next to Everest itself the chief object! Mockers of Everest!

Peter, writing of that other vast and glorious panorama before us, plainly tells his readers that "in the last days mockers shall come with mockery, walking after their own lusts, and saying, 'Where is the promise of his coming?'" (II Pet. 3:3, 4, R.V.). Mockers of His return!

With deep disappointment I descended the mountain in the afternoon and proceeded to Ghum, where my train was due between two and three o'clock. There I noted a strange circumstance. While I had been waiting in the cold mists and the rain at the top of the mountain, the villagers going about their employments below were having a fairly nice day. They were below the ceiling. There was even some sunshine and a pretty good view across the valley to points no higher than the village itself. I supposed the weather to be clearing and for a brief while wavered between taking the train and lingering a little longer on the chance that I might yet attain my fond goal of seeing Everest. The train approached—and I let it pass!

A second time I climbed Tiger Hill, (Continued on page 336)

The Lining

By Sue Miriam Voorhees

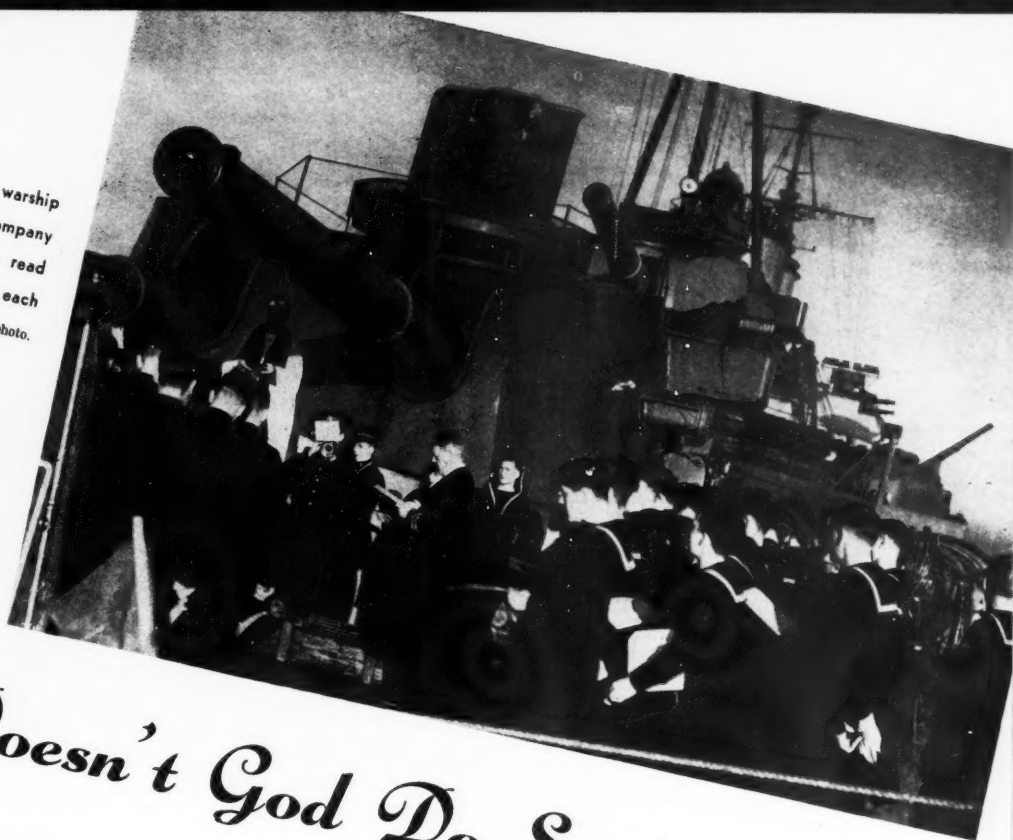
There's never a cloud so thick, so black,
That it has not a priceless lining;
But the lining is never found outside,
'Tis inside the light is shining.
You must pass through the dark to reach the light;
It is there ever waiting your finding;
In the cloud that's the darkest, the blackest outside,
God has set His most precious lining.

have been made during the persecutions under Domitian, or in the reign of Darius the Mede!

But how tantalizing: to have so detailed and authentic a sketch of the whole panorama directly before one's eyes and yet to be quite unable to see a single part of it because of a fog that would not lift! Bhutan to the northeast, Sikkim to the north, and Nepal to the northwest, all of them bordering on Tibet, and all resplendent with the crystalline glories of that high Himalayan world, lay before me, and yet I could not see a bit of them just because of the tiniest particles of moisture in the intervening atmosphere! Oh, for a giant windshield wiper that would at one stroke clear the one hundred and seven miles between me and Everest of all clouds!

Besides the sketches there was another object that awoke my interest and helped the hours to pass by. The caretaker had brought a register in which Everest watchers were invited to record their names and certain particulars. Ahead of me on the Everest lookout were men and women of many tribes and tongues and kindreds—Indian, English, Chinese, Czechoslovakian, and whatnot! A special interest attached to the last column of the register, headed "Remarks," which might as well have been

On board a British warship on war service, the company assembles for prayers read by the Naval Chaplain each morning. —British-Combine photo.



Why Doesn't God Do Something for Us Now?

By REV. WILLARD M. ALDRICH, TH.D.*

I CAN'T understand why God doesn't do something for us now. Right now is when we need it. Why would He do so much for us in the future and nothing now?"

This question was asked by a man who was being urged to receive Jesus Christ as his personal Saviour. And the questioner, like multitudes more who echo the same thought, was perplexed that God was not doing something to bring to a close this present terrible war.

No doubt there had been held out to this man the unending bliss of the saved in heaven, where neither pain, nor sin, nor sorrow shall intrude; where God shall wipe away all tears. Fine, he thought, but why doesn't God give us a bit of that now? Why doesn't He step in and stop this war and allow us to know something of peaceful and happy living here and now? If God is all-powerful, why doesn't He do something right now?

PERMIT US TO OBSERVE, FIRST OF ALL, that God is doing something right now, and things which have a very important bearing upon our well-being in time of war. He upholds the universe by the word of His power. Day and night, seedtime and harvest have moved with unflinching precision. (And the United States should be thankful for bumper crops.) He sends the sunshine and the rain upon the just and the unjust alike. If these mercies were withdrawn, life would soon disappear. Truly "in him we live, and move, and have our being."

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Our very breath is in His hands.

And now more specifically to the question, what can Omnipotence do to stop this war? Yes, just what can God do?

He could personally and forcibly intervene, judge the wicked nations, and set up a rule of righteousness. He is going to do precisely that. Then Christ shall be King of kings and Lord of lords. That is the ultimate solution.

He could put it into the hearts of men to stop fighting and live at peace. But before men can live at peace among themselves they must be at peace with God, and so long as men reject the Prince of peace, they cannot expect nor have any peace. The nations are not willing to allow God to bring righteous peace. Some are openly defiant against Him, others indifferent. It is the small minority whose hearts have been open to Him and wills subjected to Him, and who really want Him to bring a peace in which He shall be recognized as the great Peacemaker.

This age in Scripture is referred to as "man's day." Man, for the most part

independent of God, is seeking to work out his own destiny. And God in large measure is allowing man to discover the depths of his failure and incapacity to govern and to bring happiness to himself.

Omnipotence will not be exercised to coerce the human will. The unbelieving world does not want God's will and does not want His peace.

THERE IS REASON TO BELIEVE THAT THE HAND of God is manifested in the very fact of the war itself. God judges the nations, and the nations have departed from Him. They are undergoing chastening and judgment. The time, talent, money, and life we have withheld from God, He is taking in judgment.

But there is evidence that God is intervening on behalf of those who turn to Him in prayer and confession of sin.

England's days of prayer have not been without miraculous answer. Prayer preceded Dunkirk. The retreating British army was calculated to be wiped out, completely annihilated, but most of it escaped. God had intervened with a protecting fog and an unheard of calm in the English Channel.

The sinking of the "invincible" *Bismarck* without damage or loss of life to the British was attributed to "divine guidance and protection" in answer to prayer, by Sir John Tovey, Commander-in-Chief of the British Home Fleet. He is himself, according to his own words, "a great believer in the power of prayer."

And now comes the amazing story that oil has been discovered in the British Isles. To quote Henry J. Taylor's article in the *Oregonian* (Oct. 9): "Oil in England! These three words are the most important news of this war since the fall of France. Every fundamental of allied strategy and action is affected. Rich, thick, highest grade Pennsylvania-type crude oil is gushing out of the ground in the one place beyond all others on earth where it is needed by the United Nations." Throughout the past year the land has been probed by geologists from one end to the other in search of oil. They found none. There never has been oil in England. And now a large flow has suddenly appeared!

Correspondent Taylor continues, "And why this miraculous gift to all free men should come as it has, and come at this hour in all the history of England, is not up to any man to explain." The explanation is found in one word—God. God is doing something for us *now*!

BUT THIS DESIRE OF MEN FOR GOD to do something *now* is not new. And the sort of thing man wants God to do is not new. Our Saviour faced the demand and pressed on to meet a greater need. The multitudes followed Him, "because they saw his miracles which he did on them that were diseased" (John 6:2). The world wants freedom from pain. It wants a healer of bodily infirmity, of wars, and death.

And they want a benevolent, paternalistic government. After feeding the five thousand, the people sought to take Christ and make Him King (John 6:15). They hoped they might find social security in Him as well. They followed Him because of the loaves and fishes (John 6:26, 27).

No one ever felt more keenly the social, economic, and political needs of the world than did our Lord Jesus Christ, but He refused to be King over a lost race. He refused to devote Himself to the healing of bodies whose spirits were dead, and He refused to feed physical life and to allow men to die eternally for lack of the true Bread of life. Men wanted social security; He provided spiritual security—the salvation of the soul.

He offers abundant life—the life of God *now* (John 10:10). He promised that in the world we should have tribulation, but in Him peace (John 16:33); in the flesh there would be affliction, but in the spirit rejoicing (II Cor. 4:17; I Pet. 1:5-8). In worldly goods He has nothing for

us now, but He lavishes upon us all spiritual blessings" (Eph. 1:3).

God is doing something *now*. He is doing the *most important thing now*. He is saving the souls of all who trust His Son as their own personal Saviour. He is preparing them for heaven. He is still upon the throne.

Everest— A Similitude of Our Lord's Return

(Continued from page 334)

lightly and buoyant with the hope that I should after all see Everest. Near the top the clouds lifted, and I had as it were my hand on the prize when again it slipped out of reach, and I reached the summit only to take shelter from the rain! The Franco-Nepalese refreshment stand proprietress prepared a little lunch for me, while we talked Everest. She drew her little sketch of the mountains in a notebook, and told me she had even seen Everest by moonlight. I was surprised—one hundred and seven miles of darkness, albeit moonlit! But how seemingly inequitable! She fortuitously and without any effort seeing and even recognizing by night the vision I was going to some considerable trouble

to behold, and that fruitlessly! I am not a native of the Himalayas; I had come a long way before becoming an Everest watcher!

That night I slept about five miles nearer the summit of Tiger Hill than the night before. At half-past three in the morning I made the third ascent in twenty-four hours in order to see Everest. Again it rained as I climbed, but less, I thought, than the morning before. Indeed, I had seen stars as I was about to start. But again a heavy and, it seemed, inexhaustible mist blew northward against the mountain, pouring over the summit on which I was standing and obscuring the sight I was eager to see.

And yet the second day's watch turned out the more interesting. For a long time the ceiling corresponded with the summit of the hill and the battle between cloud and clarity, darkness and light, was momentarily changing. Overhead there was one moment blue sky, and cloud the next. And the next the sky was blue again. For some time I had great hopes. In the southwest I could survey perhaps three score miles of cloud sea, a glorious, June early morning extension of the Bay of Bengal into the Himalayas.

BUT I NEVER SAW EVEREST. The battle was won by the clouds and darkness.
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Convoyed A Wartime Prayer

By Elizabeth D. Strong

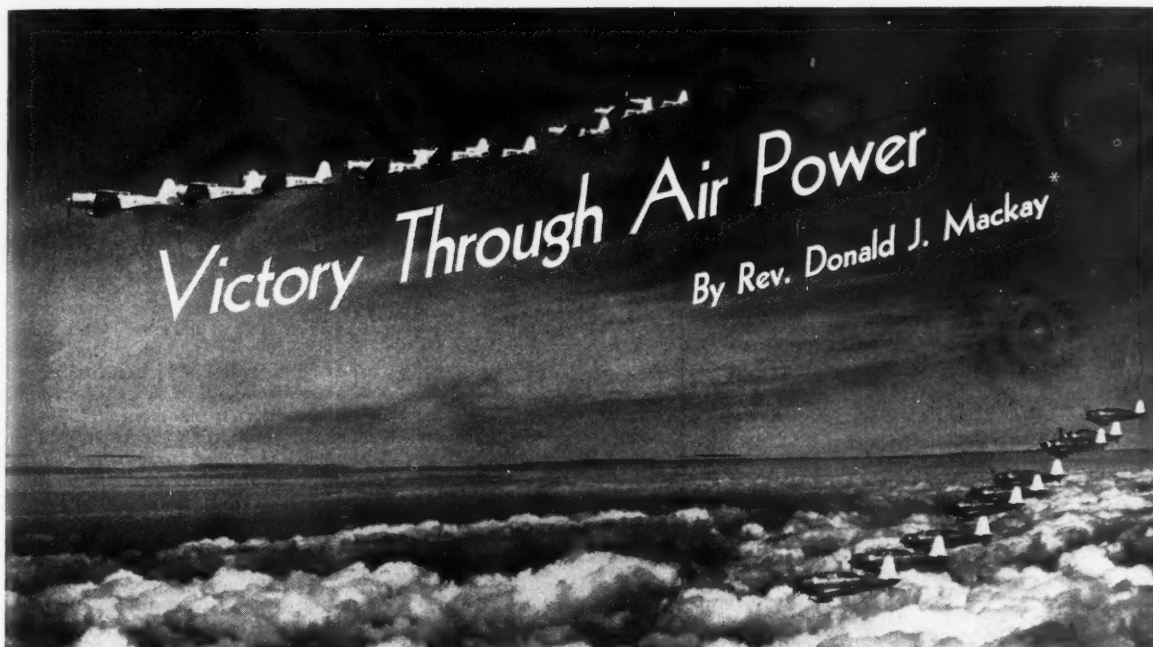
Men in Uniform

For all Thy servants, Father, we beseech Thee,
Who fight to save this world from Satan's might—
By land or sea, or through the heavens flying—
Each one is precious in Thy holy sight.
Guard them by angels through the long night watches,
And through the days; foes lurk below, above;
Make for them ways of safety—Thou art able—
Lord Jesus, hold them in Thy sheltering love.

Keep them in hours of doubt and strong temptation;
They are from home and loved ones far away.
Give them Thy strength to meet these trials bravely,
To witness, Lord, for Thee from day to day.
Bring to each one words from Thy Holy Scriptures,
That Thou in peace wilt keep the heart and mind
Of those who trust God's promises unfailing.
In Thy blest name we shall sure victory find.

Missionaries

"Convoyed by prayer, and guarded by the angels!"
Hear us, our Father, in Christ's name we pray;
Thy servants keep in all their lengthy journeys,
And bring them safely on their destined way.
O'er the wide seas they go with Thy clear leading,
To take the gospel to far distant lands—
That souls now lost, in sin's deep darkness lying,
May hear good news—they heed Christ's last command.



Acme Photo

OF THE GREAT NUMBER OF WAR BOOKS that have made their appearance in recent weeks or months, perhaps one of the most fascinating and informative, and best read and commented upon, is the one entitled *Victory Through Air Power*, by Major Alexander P. de Seversky. It is not my purpose to review the book or comment upon many of its informing facts, but rather to borrow its title to present a gospel message and suggest some of its findings as illustrative of the provisions God has made for a life of victory for the Christian and the cause of Christ.

The airplane, whether we like to admit it or not, has outmoded, as chief, any other form of warfare. Others may be used, but the nation that gains superiority in the air is the nation that will gain the final victory. The use of modern aerial warfare has shown the folly of the isolationist position. It has made our world smaller, and the present strife truly a World War or, as President Roosevelt called it, "a global conflict." It would seem that overnight we have become air-conscious and have trained thousands of our young men to fight in the skies.

Centuries before the airplane in its

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most primitive form was ever dreamed of, the Bible sought to declare to man that though his life was an earthly one, his warfare and conflict and greatest foe were all spiritual. Modern aerial warfare clearly illustrates the teaching of the Bible concerning the power of man's foes, "the world, the flesh, and the devil," and the provision that God has made for promised victory.

Consider the lessons outlined by Major de Seversky for America and the United Nations to learn, lessons that "have been demonstrated for us as in a gigantic laboratory, at enormous cost in life and substance." Each of these findings is suggestive of the conflicts in the spiritual realm.

"No land or sea operations are possible without first assuming control of the air above." Writes Major de Seversky, "This has become the fundamental axiom of the new strategy." Though the conflict has been as old as the human race itself, there are still many who fail to realize this truth spiritually, who try to gain heaven by good works, to fight Satan and serve God in the energy of the flesh. And just as we cannot trust the authority of those who would send battleships or land units into action under skies controlled by the foe, it is time we reject the message of those who preach a false gospel, "which is no gospel," that rejects the authority of the written and living Word, and would have man pull himself up by his own bootstraps. The fundamental axiom of Christian experi-

ence is the divine imperative expressed by the Lord Jesus to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . Ye must be born again . . . from above." (John 3:6, 7).

"The blockade of an enemy nation has become a function of air power." And so we are reminded again that in God's Word "they that are Christ's have crucified the flesh with its affections and lusts" (Gal. 5:24). We are commanded, "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Only in this way can we successfully "resist the devil, and he will flee from you" (James 4:7).

"Only air power can defeat air power," continued the Major, who points out that terrestrial defenses on land or ships cannot form a positive protection against attack from the air, and can only confine the enemy to higher altitudes, thereby reducing the accuracy of his aim. *The only defense against the menace from the skies is in the skies.* This is why the Word of God would remind us that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4). This is why we are not to put confidence in the flesh, human reform, or even in the church itself. We cannot stress this too strongly.

"Landbased aviation is always superior to ship-borne aviation." I wonder if we cannot see in this suggestion the

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Osmanson Photo

The Buoyancy of the Blessed

By Rev. John H. Cable, D.D.

*In Christ is found the buoyancy which enables the
Christian to ride the waves of life's stormy sea.*

RECENTLY I met a blind man who testified, "I see things now I could never have seen with my natural eyes." Because of the scarcity of farm labor this man feeds, milks, and otherwise cares for from nine to eleven cows. Said he, "When I pray to the Lord to lead me, I always find the gate; when I forget to pray, I get lost." He is victorious though blind. Without eyes he

sees, whereas some having eyes see not.

"The iron did swim" (II Kings 6:6). These four words of one syllable each relate a miracle in the physical realm. Iron, being heavier than water, ordinarily sinks. But in this instance a man of God had cast a stick into the place on the water where the ax head was last seen, and lo, the iron ax head, defying the law of gravitation, rose to the surface to float

with the stick. This suggests a spiritual principle set forth by Jesus when He said to His disciples, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). Can we imagine the poor possessing a kingdom?

To be *poor* in spirit other than in the gospel sense is to be thoroughly frightened. The term would be applied to the beggar who cringes as he asks for a morsel, or to the wretch who slinks from the presence of the respectable.

But poor in spirit means just the opposite of proud in spirit. Such are blessed because they possess the kingdom of heaven. And as in the case of this beatitude of our Lord, so in all. The blessed are such in spite of circumstances not naturally conducive to blessedness. Jesus assigns comfort to the mourners; He assures the meek that the earth will be theirs; He promises an abundant supply to those who hunger and thirst after righteousness. Even to those who are reviled, persecuted, and evil spoken of, Jesus says, "Blessed are ye." Then He bids them, "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

THE RECOGNITION BY FAITH OF heaven's reality gives grace and courage. Possibly no more highly gifted preacher or ardent lover of the souls of men ever lived than George Whitefield, "the John the Baptist of Methodism." Following his ordination by the Bishop of Gloucester, John Wesley, then in Georgia, invited him to proceed to America. But there awaited him in the New World no alluring comforts. Wrote Wesley, "You ask me what you shall have? Food to eat, raiment to put on, a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away."

And with this offer Whitefield was satisfied. Says Withrow, "He might have enjoyed ease and leisure if he would. He was offered four thousand dollars a year in Philadelphia to become a settled pastor for but half the time, leaving him six months to range the continent. But he could brook no trammels on his freedom to go whithersoever the Spirit called him." He labored only for that meat that perisheth not as he saw with the eye of faith "a crown of glory that fadeth not away."

Such a devoted soul is truly representative of that great company of the redeemed who confess "that they [are] strangers and pilgrims on the earth. . . . They desire a better country, that is, a heavenly." They are like Abraham, who "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

REMEMBER ALSO heaven's attractiveness. In Luke 16:22, the one prepared for death is said to be "carried by the angels into Abraham's bosom," whereas the one not prepared is said to be "in hell . . . in torments," crying, "Father Abraham, have mercy on me." What a contrast in conditions!

Addressing "the strangers scattered,"

Moody Monthly

Peter says, "Grace unto you, and peace, be multiplied" (I Pet. 1:2). *Grace* satisfies the soul. *Peace* is a joyful condition conducive to accomplishment. And Peter sets forth the ground of such grace and peace as he gives promise of "an inheritance incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:4).

Mark the contrast between this description of heaven and our earthly environment. Certainly the world in which we live is far from satisfying. The most powerful nations are engaged in gigantic life and death struggles. Peace is seldom found on earth. Corruption, defilement, and transitory values surround us. But in contrast to this picture, by means of the eye of faith, the Christian sees "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The eyes of our hearts being enlightened, we see not homes demolished by bombs, but "a place prepared" for us by the Master Workman; not "our earthly house of this tabernacle" about to be dissolved, but "a building of God, a house not made with hands, eternal in the heavens"; not "a body of our humiliation," but one "fashioned like unto his glorious body." As our gaze falls upon things earthly we see defilement everywhere. What page is perfectly white? What face is without a blemish? What nation's history does not demand an apology? But our heavenly inheritance will be presented to us "undefiled."

In Christ we have an earnest of the purity and perfection of heaven. Of Him the voice from heaven said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5). "Well pleased" with the Son was the Father, both when He fulfilled all righteousness on the occasion of His baptism, and when He was transfigured in the presence of three of His disciples on the holy mount (Matt. 3:16, 17; 17:5).

We say that in Christ we have a sample of what heavenly personalities are like. Did He not show us the Father in His incarnation (John 1:14, 18; 14:9)? And how wonderfully winsome must He have been! His words were "gracious words" (Luke 4:22). The officers sent to bring Him to the Pharisees, when He had "cried" in the temple at the Feast of Tabernacles, gave as their excuse for not bringing Him, "Never man spake like this man" (John 7:46).

The late Dr. C. I. Scofield wrote a pamphlet on *The Loveliness of Jesus*. "Fairest Lord Jesus" is a hymn which contains words that fit the beautiful music to which they are set. In this hymn the loveliness of nature is shown to be less fair than Jesus. "He is altogether lovely" to His chosen ones. As Dr. E. Y. Mullins wrote, "Sidney Lanier did not exaggerate the convictions of Christ's followers . . . when he wrote, 'Oh, what amiss may I forgive in Thee, Jesus, good Paragon, Thou Crystal Christ.'"

And since heaven and Jesus cannot be dissociated, it is little wonder that we long for heaven as the end of the journey of the Christian life. Our hope of heaven gives buoyancy to our spirits.

THE BIBLE PRESENTS *rewards as incentives*. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I Cor. 9:24).

As to rewards, this passage suggests three things especially. First, we are encouraged to obtain them; second, each may win a prize in the Christian race; third, our conduct is a determining factor in our receiving rewards. So every Christian may win. God has crowns for us all. "Crowns" did I say? Yes, not a crown simply, but various "crowns."

Each of us may receive among other rewards, "a crown of life" (James 1:12), "a crown of glory" (I Pet. 5:4), and "a crown of righteousness" (II Tim. 4:8). Let us briefly consider these attractive crowns.

James writes, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." The Greek text has it "the crown of the life." This is for those who endure trials out of love for the Lord.

How can we stand up under the pressure of our day? How can parents bear up as they bid their sons good-by, knowing what the soldier faces? How can a wife, accustomed to leaning on her husband, carry on in his absence? How can any of us behave normally as we witness the injustices done to subjugated peoples? Men, women, and children are starving. Populations are being exterminated. How can they endure these testings of their morale? James (1:2) advises to "count it all joy when ye fall into all sorts of trials." "[Let] the rich [rejoice] in that he is made low" (James 1:10).

This is in line with Paul's marvelous experience expressed in the paradox, "Sorrowful, yet always rejoicing" (II Cor. 6:10). We are certain that millions of devout souls, scattered widely over the face of the earth, will come into the experience of a larger, loftier, lovelier life just because they endure the trials of our day. What crown could be more attractive than that of a sublimated life?

Peter, whom the Lord admonished to "feed my sheep" (John 21:16), urges the elders to "feed the flock of God, etc." and then promises, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

The shepherd is responsible for his flock; for their food and water, for shelter from the storm, for safety from dogs, wolves, and coyotes. And we Christians have duties to discharge toward the lambs of God's flock. Whether we be ministers or laymen, men or women, old or young, every Christian should have some care for his fellow Christians, even if we grant that the "elders" have the major burden.

And if we assume responsibility in the Lord's work, we will find our own load lifted. Our weights will become wings. Peter advises that this oversight be taken willingly; that those who care for the sheep be "of a ready mind" and "ensamples to the flock."

What a comfort it is to know that



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faithful chaplains share the physical dangers of and dispense the Word of God to our soldiers, sailors, and marines. Portions of Scripture, issuing from government presses, are freely given to the boys by their spiritual shepherds. Let us all pray for these pastors who represent us where help is most needed. May they keep close to Him who said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). And while He was giving His life for His sheep, He was marvelously sustained in the realization that through His death we might live. "For the joy that was set before him [he] endured the cross" (Heb. 12:2). Such joy He will mingle with our trials as we await the *crown of glory*.

We have seen that both James and Peter promise particular crowns. Now consider that Paul, the aged, was used to offer us "a crown of righteousness" (II Tim. 4:8). That valiant soldier of the cross was unbuckling his armor. He was laying down his sword and shield. He had battled so heroically in the cause of Christ that he truthfully could boast, "I have fought a good fight." In this utterance he sums up all the contests of a

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D. L. Moody on the platform at Northfield Bible Conference.

Memories of Moody

By Robert H. Roper

D. L. MOODY was a household name when I was a boy in my maritime home. Leaving the Atlantic seaboard, Prince Edward Island, with my parents, I crossed the continent and landed on Vancouver Island on the Pacific side.

If my memory serves me correctly, it was the year 1887 when I first heard and met the world's peerless evangelist, D. L. Moody.

One morning, shortly after he had started his evangelistic campaign in Victoria, I was standing outside the post office on Government Street, by my side a casual acquaintance, to whom Mr. Moody addressed himself, after greeting us both with a "Good morning, young men." He asked my acquaintance if he had ever accepted the Lord Jesus Christ as his Saviour. I am positive that the young man had never been asked that question before. His home, so far as this world was concerned, was well-appointed,

but no Bible, no Lord Jesus. The young man addressed was dumbfounded, and with lower jaw dropped, he stood speechless. As far as I know he never made a decision for Christ.

THREE OR FOUR DAYS AFTER THIS INCIDENT, I was in the old Pandora Street Methodist Church. Mr. Moody was speaking. After his discourse, he left the platform and came down to where I was sitting, and asked me if I knew the Lord Jesus as my Saviour. I answered in the affirmative. Then he turned and addressed a young man sitting behind me. Finding that he had not accepted the Lord as Saviour, Moody laid his strong hand upon my shoulder and, almost lifting me out of my seat, placed me beside the young man; then told me to lead him to Christ. I had my Bible with me, but like a great many other Christians was not expecting to use it in that way.

I had not been long out of the ranks of the blasphemers and felt unequal to the task of pointing a soul to the Saviour. But the Lord knew my difficulty and came to my help and opened His Word for me.

There and then it dawned upon me that if ever I was to function with Him who saved me, I must get acquainted with the Word of God. Here was that great man, D. L. Moody, trained of God and Spirit-filled, bubbling over with holy enthusiasm, leading his tens of thousands to the Lord. At that moment there was born in me a great desire to learn of God and pass that knowledge on to others.

A FEW YEARS ROLLED BY. I WORKED AS A HOUSE CARPENTER, and later a gold miner, but all the time the fires of God burned upon my heart the desire for definite training in the things of God. In the fall of 1899, while in the Klondike, I decided to take a course at the Moody Bible Institute. I enrolled as a student in the fall term of that year.

Here again I was privileged to meet Mr. Moody and hear his voice. I shall never forget the last time he addressed the student body in the Institute. We were all on our knees as he led us into God's presence. Then he went to Kansas City, and a few days later, into the presence of the King.

As Mr. Moody expressed it, "The monument I want after I am dead and gone is a monument with two legs going about the world." Those of us who met and heard him, desire to be that kind of monument. God bless D. L. Moody's memory.

A Place for Every One

By Max I. Reich, D.D.

There is a niche provided
For every man;
Each makes his contribution
In God's great plan;
Let no one feel superfluous
In that vast scheme,
However small and hidden
His life may seem.
Some must go forth to battle;
Some mind the camp;
Some cross the mighty billows;
Some tend the lamp,
And keep their lonely vigil
Till break of day,
To guide some storm-tossed vessel
Upon its way.
Some serve their generation;
Some, those unborn;
Some lose their lives in secret,
Like buried corn;
Some sow their fields with weeping;
Some reap the grain
And fill their barns with plenty
From others' pain.
Dear Master, Thine appointments
To me are sweet,
If I'm but for Thy service
A vessel meet;
In labors more abundant,
Or out of sight,
Thine openings and shuttings
Are always right.

The Simplicity of Salvation

By Rev. F. J. Miles, D.S.O., O.B.E., V.D.

FOLK sometimes say to the preacher, "Why don't you preach the simple gospel?" The answer is that there is no such thing as a simple gospel. The glad tidings of God's measure for restoring wayward man to right re-

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lationship to Himself is the most sublime and supreme theme in the world; a theme utterly inexhaustible and unfathomable.

It is not a simple but a sublime gospel, yet it can be stated simply, in terms that the simplest of us can understand. I do not know a shorter or simpler statement of it than we have in these words of Paul's. Let us ring the changes on them. "By grace are ye saved through faith." "By grace are ye saved through faith." "By grace are ye saved through faith." How simple! The preacher's orthodox three heads—Grace, Saved, Faith. We take them in that order.

GRACE. WHAT IS GRACE? It can be defined as God's love—God's abounding and abiding love, flowing full and free to the undeserving; God's love lavished on the unlovely and unlovable, and if you want to juggle with terms, on the unlikable as well.

There are two kinds of love: the love of complacency and the love of benevolence. The love of complacency characterizes us all. It begins in childhood with "cup-board love," and we do not grow out of it in our second childhood. We all love the people who love us and in their love lavish gifts upon us. We love the people who are kind to us and give us presents. This is the love of complacency.

But God's love abounds in benevolence. He loves those who do not love Him. He causes His sun to shine and His rain

By grace are ye saved
through faith.
—Ephesians 2:8—

to descend on the just and the unjust, on the evil and the good. We must add, however, that when we respond to God's love His benevolent love develops into a love of complacency. This is evidenced by the words of Jesus, "If a man love me, he will keep my words; and my Father will love him" (John 14:23), and "the Father himself loveth you" (John 16:27).

God's love of benevolence is expressed in such passages as, "For God so loved the world, that he gave his only begotten Son" (John 3:16); "Christ also loved the church, and gave himself for it" (Eph. 5:25); and most wonderful of all, "The Son of God . . . loved me, and gave himself for me" (Gal. 2:20); "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). How matchless! How marvelous!

God's love of benevolence is manifested in His concern for the needy. It is lavished on those whose need is greatest. Take the father of a family of five sons, four of them normal and healthy, one abnormal and handicapped. Will not the father lavish more love on the abnormal son than on the healthy ones? Is there anything he can do, price that he can pay, sacrifice that he can make, with the possibility of restoring the handicapped one to normality, that he will hold back?

Lift it up from human illustration to the divine heart and you have the necessity for the atonement. It was hidden deep in the heart of eternal love. The atonement is the manifestation in time of that which is eternal in the heart of God. His love made necessary His intervention for our redemption.

But why at such awful cost? Why so

Russian peasants on a road in the Caucasus mountains before the war with Germany. —Acme photo



herolic a measure? Why so costly a plan? God is a God of economy. In His universe there is no waste. We have left behind the use of the word *annihilation*, because scientists have taught us that the amount of matter in the world is constant; we may transmute matter from one form to another, we cannot destroy it! Then why should God pay such a price as the passion of Christ for our pardon? Obviously, if any lesser price could have purchased our redemption, if any less costly measure would have sufficed, a God of economy would have taken it.

The awful price paid for restoring him to normality is evidence of man's deep and dire need, "and the exceeding sinfulness of sin" in God's sight. God had not only the heart of a Father; He had the duty of a King to perform. Allied to the eternal law of righteousness He could not so easily and cheaply forgive sin as even to seem to condone it. So He devised a means whereby His banished should not be expelled from Him (II Sam. 14:14).

Truly did Isaiah report, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8). How true! We never would have planned it. The combination of the most brilliant brains of a century could not have conceived it. No such unique plan would have entered into the mind of mortal man. No daring dreamer could or would have dared to make public so unique, so marvelous a plan—that a deathless Man should die that dying man might live; that a sinless Man should be made sin that sinning man might be made sinless; that the Son of God should become a Son of Man in order that sons of men should be made sons of God. So now "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10).

THUS WE REACH OUR SECOND WORD—SAVED. It suggests the thought of being lost. It indicates something to be saved from. Lost!

How stimulating to thought is the alliteration in our English New Testament! How unique as a Teacher it reveals our Saviour to be! He spoke of the lost, the least, and the last! Would any other Teacher have dared so to do? And He said that the lost should be found, the least should be the greatest, and the last should be first. His positive notes rang the changes on life and light and love!

But lost? Before His birth God named the Babe of Bethlehem: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Sin! Sins! We are all included as sinners under its terms and definitions within the New Testament pages. *Transgression* is a stepping over the line drawn between right and wrong, a trespassing on territory never intended for our feet. *Iniquity* is something bent, twisted, warped, crooked. Have our eyelids al-

ways looked straight on? Have we never deviated from the pathway of righteousness to the right hand or to the left? "All unrighteousness is sin." From commission we pass to omission, for "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Would any of us dare affirm that we never have known that we should do a good thing and failed to do it? And so we reach the most used word *sin*, which is missing the mark.

The Shorter Catechism of the Presbyterian Church has as its first question and answer, "What is the chief end of man?" "To love God and glorify Him forever." To love, enjoy, glorify God! Why? "The God in whose hand thy breath is thou hast not glorified," is true of us all. Our hearts and heads and consciences alike testify to the truth of Paul's word, "There is no difference [no distinction]: for all have sinned, and come short of the glory of God" (Rom. 3:23). We know the penalty. "The soul that sinneth, it shall die" (Ezek. 18:4).

But Jesus as our representative "did no sin, neither was guile found in his mouth"



(I Pet. 2:22). He merited no death penalty, but of His own free will and choice He paid ours. He died that we might live, He paid the debt that we might go free, He bore the curse that we might have the blessing. God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). How marvelous!

Calvary covered all mankind. Potentially all men are saved. "The grace of God that bringeth salvation hath appeared to *all men*" (Titus 2:11). God would have "*all men* to be saved, and to come unto the knowledge of the truth. . . . God is the Saviour of *all men*, specially of those that believe" (I Tim. 2:4; 4:10). Potentially Christ's finished work covers all, but actually it only covers those who, exercising faith, accept Christ as their substitutionary sacrifice and take shelter under His shed blood. So we reach our third word—

FAITH. "THIS IS INDEED THE CHRIST, the Saviour of the world" (John 4:42). But is He yours? Of what use is food to a hungry man unless he person-

ally partakes of it and appeases his appetite? Every day in London, legal firms advertise in the daily press for lost heirs. They state if any person can give information leading to the discovery of the whereabouts of "so and so, last heard of in—" he and they will receive something to their advantage. There are seven and a half million pounds sterling (\$37,500,000) unclaimed legacies in London's leading banks.

Salvation provided needs claiming; it demands the exercise of faith. Works do not save. You might as well try to lift yourself up by your shoe strings as to seek to save yourself by good works. But once saved you will give yourself to good works. That is the logical issue of the new life in Christ. "We are his workmanship [poema—poem], created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Not good works, but grace saves! Not faith, but grace saves! Faith is founded on fact, and God provides the foundation of fact on which we rest our faith. But, you say, if I am saved by faith and I can't be saved without it, surely my faith saves me? Not so. Faith never saved anyone.

Let me illustrate. Tomorrow (D.V.) I go to —. I have the railroad timetable and I exercise faith in it. It has stood the test before. I select a train leaving at a time convenient for me. I purchase a ticket and trust that it will cover the journey. Past experience indicates that it will. I have a watch that keeps good time. I have faith in it. Taking the time by my watch I go to the depot. My watch will not take me to my destination, neither will the timetable, nor the ticket. *I must get on the train.* My faith exercised threefold does not take me, the train does.

On the journey I view the beauty of the scenery through the coach window. If the windows are clean I never give them a thought. My mind is on the beauty and I thank God that my Father is an artist. The glass enables me to see the beauty, but it does not contribute to the beauty. So is faith. What would we think of a man who went about in the community patting himself on the back because he had faith in his wife? We would say that he deserved horse-whipping. All his trust is based on her trustworthiness; his faith is founded on her faithfulness. In other words, all the value and merit of his faith resides in the one in whom he reposes it. So are the merit, credit, worth of saving faith resident in the Saviour Jesus.

FAITH APPROPRIATES WHAT IS PROVIDED. The provision saves! So I return in closing to Matthew 1:21. Here is a wonderful thing. God named the Babe of Bethlehem before His birth. But a more wonderful thing happened. In Philipians 2:8-11 we read that God gave Him His name a second time. Because "he became obedient unto death, even the death of the cross," God gave him "a name which is above every name: that at the name of Jesus every knee

(Continued on page 389)

AS we have briefly shown, the real beginning of the Reference Bible dates from the second Sea Cliff Bible Conference in 1902. The two prominent sponsors were Alwyn Ball, Jr., of New York, and John T. Pirie, of Chicago and New York. The writer does not know how much all this, and the fact that he could now start in the production of the Reference Bible, influenced Dr. Scofield in resigning from his East Northfield pastorate and his work in the East Northfield schools. In 1903 we find him back in Dallas, the scene of his first pastorate. Of course he received a hearty welcome, and when it became known that he would begin work at once on the Bible, the official board of the First Congregational Church (now known as the Scofield Memorial Church) encouraged him by releasing him from the minor duties of a pastor, so that he might devote the greater part of his time to the Reference Bible.

It was during the next year, after his return to Dallas, that he said the following in a letter to the writer: "I am so encouraged in the Lord that Messrs. Pirie and Ball are willing to make it possible for me to prepare 'The Bible Study Bible.' I have the full plan, after years of prayer and thought. I believe it will be vastly the greatest of my poor services to Him." The plan was some time later given in a printed sheet to the seven consulting editors, and also sent to all who showed an interest in the work. We are not aware of having seen this outline in print anywhere. We quote therefore a condensed portion of it:

Speaking generally, it may seem that the thought is to prepare an edition of God's Holy Word so clearly and simply divided and arranged that any believer of ordinary intelligence may read the Bible understandingly. People are not interested in the Bible because they do not understand it when they read it. But along with this ministry to the whole flock, it is intended so to indicate the "deep things of God" and the larger aspects of divine revelation, that ministers, evangelists, and advanced students may be led into a deeper knowledge of the Book.

I. As to the text. The text will be the King James Version. Passages which, by common consent of spiritual and scholarly men, miss the meaning, will be amended.

II. Size. The new edition will not exceed in bulk the ordinary Bible with helps. It will not be a commentary.

III. Plan. The conviction underlying the work is that the Bible is a self-interpreting Book. . . . The plan, therefore, contemplates giving the student instant access to those passages and to all of them which interpret each other. The plan is worked out in the following manner:

1. *By a wholly new system of references.*
2. *Definitions.* Bengel said: Whoever understands twenty great words of the Bible, understands the Bible. In the proposed edition, all the great pivotal words of Scripture, such as atonement, justification, sanctification, world, glory, kingdom, church, sin, sacrifice, predestination, worship, etc., some sixty in all, will be briefly defined in footnotes. These definitions will be submitted to the consulting editors.
3. *Divisions.* The structural divisions of each book of the Bible will be indicated in the text itself. The dispensational divisions will also be indicated.

The Story of The Scofield Reference Bible

By Dr. ARNO C. GAEBELEIN

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Part V—The Work Begun in 1902, Published in 1909

4. *Fulfilled prophecies* will be carefully distinguished from those which are in course of fulfillment, or unfulfilled.
5. *The types* will be conservatively treated upon the principle of affirming nothing to be a type which is not elsewhere affirmed to be such.
6. *The more important themes of Scripture* will be grouped in footnotes under orderly heads.
7. *The right pronunciation of different words* will be so indicated as to class the new edition among the "self-pronouncing Bibles."

Every user of the Reference Bible knows how faithfully this plan has been followed and what help it has brought to all students of the Word of God.

DR. SCOFIELD WAS ESPECIALLY CONCERNED about the sane and scriptural interpretation of prophecy. The writer gave a series of addresses during the second Sea Cliff Conference on "The Harmony of the Prophetic Word." After listening to these lectures, Dr. Scofield said they expressed the method he intended to follow in the Reference Bible, and he urged the writer to prepare the material, with additional lectures, for publication in a volume. He declared such a volume would be most helpful to him in his Bible work. We were enabled to submit the advance proof sheets to him before he left East Northfield. In November, 1902, we received a very interesting and, more than that, illuminating and helpful foreword, written by him.

Now inasmuch as the post-millennial school has raised objections against the Reference Bible on account of its strong premillennial teachings and its logical dispensational arguments, we quote this enlightening foreword, for it reveals, in Dr. Scofield's clear-cut style, the gist of the prophetic teachings contained in the annotations of his own work:

Having had the privilege of reading advance sheets of the present book, it is both a pleasure and a privilege to commend it to all who are interested in the study of "the prophetic word made surer" (II Pet. 1:19). All students of prophecy are sure to be interested in a presentation of the chief contents of the prophetic Scriptures which is so original in scope and method.

But I would more especially bespeak for this book the attention of those who are not students of prophecy. Unfortunately this class includes the enormous majority of present-day believers. No fact is at once more patent or more lamentable than that the writings of the prophets are little read and less comprehended.

Doubtless there are many reasons for this condition. The characteristic of the present age is a reckless and unreasonable optimism. On every hand we are assured that the Church is "marching grandly on to the conquest of the world," and that despite the fact that, after one hundred years of missions, there are 200,000,000 more heathen to convert than at the beginning of the century. But prophecy, grandly optimistic in its ultimate view, presents anything but a flattering picture of the end of this age. Apostasy, heading up in the man of sin, and the utter destruction of the present imposing world-system by a crushing blow, is the testimony of the prophets. This is an unwelcome message, and therefore is not heeded. It is pleasanter to listen to the self-sent prophets who prophesy "smooth things."

Another reason for the neglect of prophecy is found in the undeniable difficulties which encounter the beginner in that study. A bewildering



Mr. Alwyn Ball, Jr., of New York, made a substantial gift toward the expense of publishing the first edition of the Scofield Reference Bible.

number of new phrases and formulae are encountered, and it is not all at once, nor indeed without long application, that this seeming confusion falls into its truly majestic order.

It is precisely at this point that *The Harmony of the Prophetic Word* seems to me supremely helpful. What the beginner could not do at all, nor even the most persevering student for many months, is here done for him by an expert student of the prophetic writings.

The method, as will be seen by an examination of the book, is to take up the great prophetic epochs and events, and bring together from the whole body of prophecy the testimony concerning them. This, indeed, thoroughly as the author has done his work, will not be found available as a substitute for personal study of these great subjects—nor was such substitution any part of the thought of the author—but what the present book does is to present the great subjects concerning which God has revealed the future, and to assemble and analyze that revelation so that any reader of the book will find himself fully introduced to these great and important themes.

The final effect of such a synthesis is to leave the mind overwhelmingly impressed with the divine origin and authorship of these ancient oracles. Writing in widely separated ages, under wholly different circumstances, of necessity often ignorant of each other's writings, the production of one continuous, harmoniously developed testimony is proof unanswerable that, although He employed many penmen, God alone is the Author of the prophetic testimony.

Some time later, Dr. Scofield requested the analysis of a number of the prophetic books and the interpretation of difficult and disputed prophecies from the writer,

and after our consent to do so we received his reply:

My beloved Brother,
By all means follow your own views of prophetic analysis. I sit at your feet when it comes to prophecy, and congratulate in advance the future readers of the Reference Bible on having in their hands a safe, a clear, sane guide through what to most is a labyrinth.
Yours lovingly in Christ,
C. I. S.

AFTER HIS RETURN TO DALLAS, our friend continued for a time at least to accept speaking engagements here and there. They became less when he discovered that the Bible work demanded more and more of his time. Finally he decided, after consulting different brethren, that it would hasten the early completion of the work if he went abroad to visit England, to consult with a number of biblical scholars and to visit

libraries. He spent two seasons in Switzerland (Montreux) to be in retirement, devoting his whole time to the completion of the work. But during his first visit to Montreux (1906), he was taken seriously ill, which made it impossible for him to do much work. His return took place toward the end of May, 1906. We find in our files the following letter:

Crestwood Camp
Ashuelot, N. H.,
May 27, 1906

My beloved Brother,

We reached New York Friday after a slow but pleasant voyage, and came right here. Was sorry to pass through New York without seeing you, but could ill bear the expense of a delay with my family. . . . Thanks for Stebbins' letter. I am in splendid health, rested and refreshed by the voyage of thirteen days. I must soon go to New York. Will let you know when the date is fixed. Found here a pressing invitation to occupy my old pulpit at East Northfield next Lord's Day and I have accepted. Love to all.

As ever yours,

C. I. S.

A few weeks later we met in New York. Dr. Scofield seemed to be quite satisfied with the steady progress on the Reference Bible in spite of the delay on account of his illness abroad.

The writer does not know how much correspondence Dr. Scofield carried on with the other consulting editors. More than once did he express his indebtedness to them, especially in the following words:

The editor disclaims originality. Other men have labored; he has but entered into their labors. The results of the study of God's Word by learned and spiritual men, in every division of the Church and in every land, during

the last fifty years, under the advantage of a perfected text, already form a vast literature inaccessible to most Christian workers. The editor has proposed himself the modest, if laborious, task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in a very large measure to the valuable suggestions and co-operation of the consulting editors, who have given freely of their time and the treasures of their scholarship to this work. It is due them to say that the editor alone is responsible for the final form of notes and definitions.

As we write this brief history we have before us numerous letters received from him, dated from 1903 to 1909, and others up to the time of his home call. While the Reference Bible was in the making, we received from him inquiries as to the dates of the so-called minor prophets; questions as to the Book of Daniel and its prophetic interpretation; for help on certain portions of the Book of Revelation; on some of the parables; as to II Thessalonians 2, etc.

The parable of the ten virgins was especially taken up in correspondence. Someone had invented a new interpretation, differing from the almost universal exegesis as taught by the leading expositors of different Protestant bodies. Someone had charged Dr. Scofield with teaching one of these new theories. We quote the following from a letter dated Ashuelot, N. H., July 8, 1906.

I teach the following:

(1) That the prophecy of the wise and foolish virgins gives the testings of the *Christian profession* by the coming of the Bridegroom; in other words, by the rapture of the Church.

Two classes only are before us in that prophecy—possessors and professors, to quote your own classification. The door which is shut is the door to the bridechamber.

(2) The foolish virgins are unsaved professors, and I hold that their doom is sealed, etc.

We do not give the rest of his words of explanation, for what we have quoted is sufficient to show that he adhered to the traditional interpretation of this important prophetic parable. Most of his communications were written in long hand, only a few were typed. If he carried on a similar correspondence with the other six consulting editors, as he probably did, he certainly must have been kept very busy. He told us, for instance, that he exchanged many letters with Dr. W. J. Erdman about the term "kingdom" and its use in the New Testament. Nor was there always a full agreement in these consultations. We cannot follow in this sketch other interesting details of these consultations. What we have written are but illustrations of the thoroughness with which the work was done.

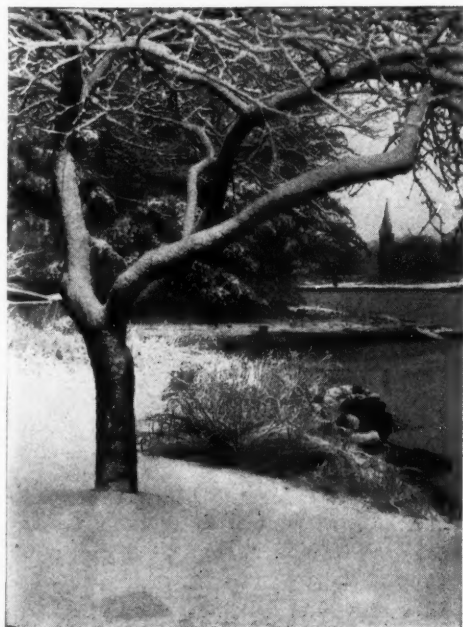
BUT THERE IS ONE THING WHICH IMPRESSED the writer in all this voluminous correspondence. Dr. Scofield was greatly burdened about the condition of the professing Church, and he yearned,

Moody Monthly

to quote his own words, "for a larger, a world-wide ministry, through a wholehearted return to apostolic doctrine, mission, and ministry." In one of his letters he referred to the disbanded Niagara Bible Conference, and called attention to the fact that it was swept away because there were nothing but addresses and studies and no practical action. In a letter dated Ashuelot, N. H., June 9, 1906, written in anticipation of the next Sea Cliff Conference, we read the following: "God help us to meet the seriousness of the days in which we live, with an apostate Church, an unnourished Body, a lost world, and an impending advent as our environment."

What would our brother say if he were here today! What would he say about the condition of Christendom, the terrible chaos of the whole world, the devastating world war which threatens to plunge all humanity into an abyss of unspeakable misery and wipe out our civilization! The fact is and remains that all these sad conditions of our times, indicating the fast approaching end of the times of the Gentiles, the great tribulation, the return of our Lord and His enthronement as the Prince of peace, King of kings, and Lord of lords, is all revealed in the Bible, God's holy and infallible Word. Human traditions, human inventions, human learning, totally void of the Spirit's guidance, and much else, have obscured, if not completely obliterated, these startling truths of God's omniscience, which knows the end from the beginning. The Scofield Reference Bible, from beginning to end, calls attention to these startling *things to come*, and has become indeed like a lamp which shineth in a dark place. World conditions today are the most powerful evidences of the supernaturalness of the Bible and the prophecy it unfolds.

IT IS THE WRITER'S DEEP AND FIRM CONVICTION that the Reference Bible, with its faithful testimony to the fundamental truths of our faith and its prophetic interpretations, is now in these solemn days much more needed than on the day of its publication, some thirty-three years ago. We are deeply conscious that God will use it as never before, use it in leading souls to Christ, use it in the edification of true believers, use it in warning the world of judgment to come!



ASK WHAT THOU WILT, O LORD!

(A Consecration Hymn)

GRANT COLFAX TULLAR

GEO. C. STEBBINS

1. Ask *what*—Thou wilt, O Lord, Though great the yield we make; 'Tis
2. Ask *when*—Thou wilt, O Lord, No sea-son is our own; Be
3. Ask *all*—Thou wilt, O Lord, We know 'tis but Thine own; No
4. Thus, Lord,—we con-se-crate to Thee, what-e'er we hold; Our

best if oth-ers share the joy Of which our hearts par-take.
sad, or glad, the time You ask, It shall be Thine, a-lone.
price-less gift would we with-hold, No sac-ri-fice be-moan.
time and tal-ents, all are Thine, Our sil-ver and our gold.

Ask, Lord, we will not fail, Though hu-man we,—and frail.—
Ask, Lord, no mat-ter when, 'Tis ours to serve Thee then.—
Ask, Lord, tho' much it be, We hold our all— for Thee.—
Ask *what!* ask *when!* ask *all!* And we will heed—the call.—

This song is never to be copyrighted.

This Song Marks an Epoch



WE present above a new gospel song, with lyric by the well-known hymn writer Grant Colfax Tullar and the music by the renowned George E. Stebbins. Many may be surprised to know that Mr. Stebbins is still alive, for they think of him as belonging to other days. Mr. Stebbins still lives, and will be ninety-seven years of age on February 26.

We suggest a shower of birthday cards that day. Address George E. Stebbins, care of Mrs. Roscoe Miller, Catskill, N. Y.

Mr. Stebbins' name will abide a long time in the grateful memories of men, and in the hymns of the Church. Here are just a few of the melodies: "Saved By Grace," "I've Found a Friend," "Jesus, I Come," "The Glory Song" (words and music), "Must I Go and Empty-Handed," "His Eye Is on the Sparrow," "There Is a Green Hill Far Away," "Ye Must Be Born Again."

What a glorious ministry has been his! And it might well be, in consideration of his age, that this is his last written melody.

Reaching the Unreached in the Rockies

Pictures and information furnished by Robert Swanson, Rocky Mountain Fellowship

THE small communities of miners and ranchers scattered throughout the Rocky Mountains afford a great opportunity for gospel witness. There are few churches, and therefore a dearth of spiritual life. These towns, of from seventy-five to one hundred inhabitants, once were flourishing mining centers of from one thousand to two thousand people who had come from the Middle West seeking gold. Several decades have passed now since these larger towns, with their churches and entertainment halls, have dwindled to their present state of "ghost" towns and crossroads.

The Rocky Mountain Fellowship was founded in the spring of 1939 with three young men devoting four months to evangelizing CCC camps.

Attention then was turned to the neglected communities within fifty miles of Buena Vista, Colo. Services were begun in schoolhouses and homes after intensive home visitation. A few Christians were found here and there who welcomed the opportunity to hear the Word of God preached. But the attitude of a greater number of people may be expressed by the words of the old man in the log cabin pictured with this article when he said, "When I lived back in Wisconsin I went to church and Sunday school regularly, but since I got out here—well, I've just gotten away from it and don't seem to care any more."

Those first few Christians in the various places have now been joined by others who have more recently accepted Christ, and weekly services are held, with emphasis being put upon reaching the children. About one-fourth of the people of each community attend services regularly, and enjoy the old gospel singing and instructive Bible studies.

Daily vacation Bible schools, held during the short mountain summers, have been used of the Lord to bring scores of children to know the Saviour. Many of these have become missionaries to their playmates by giving out tracts and Gospels and giving their testimonies. Opposition and indifference of parents have not kept them from soul-winning.

Weekly services are held at Como, Hartsel, Buena Vista, Maysville, Poncha Springs, Villa Grove, and Granite, with an average of 150 in all attending. Jefferson and Twin Lakes were reached until many people moved away making it necessary to discontinue.

Rev. and Mrs. Robert Swanson and Miss Charlotte Joop carry on all of these services and also three extra children's meetings each week in Buena Vista, which has 800 people.

There is still much territory to be "staked out" for the Lord when other workers receive the call.



Granite—Mr. Swanson talking to an eighty year old miner, who "went West" for gold 62 years ago.



Maysville—At the foot of a snowy peak this group, mostly Christians, gather each Sunday morning for Bible study.

Hartsel—A town of about 75 people. Twenty-five children and young people attend gospel services regularly. Ten thousand to 90,000 acre sheep ranches surround this town at an altitude of more than 9,000 feet.

Poncha Springs—A vacation Bible school group smiling because they know Jesus. Several had just accepted Christ.



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Villa Grove—Mr. Benton comes three miles across country on his horse, in his flivver, or walking. Ranchers of this area know very little of the blood of Christ from which the mountain range, Sangre De Christo, was named. Spanish children, such as these, attend our service.



Twin Lakes and Twin Peaks from the highway.



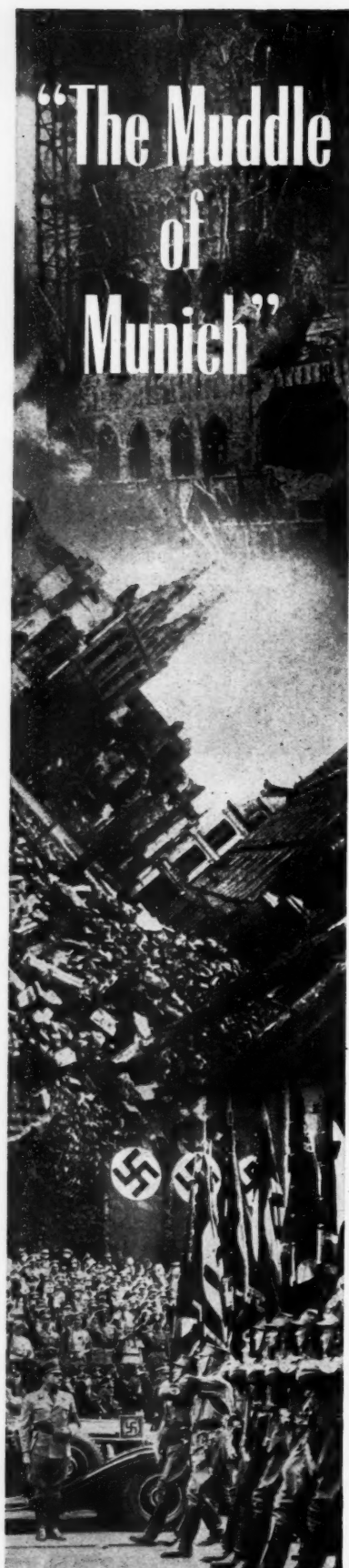
Miss Joop and Mr. and Mrs. Swanson.



Miner's Cabin



Peyton—Mr. and Mrs. Lyle Abbott have the pastorate here among ranchers 25 miles out of the mountain area.



"The Muddle of Munich"

A Parable from a World at War

If any man will come after me, let him deny himself.—Matthew 16:24.

ONCE upon a time there was a nation, discouraged . . . and there arose in its midst one who believed himself to be its saviour. By his great enthusiasm and faith he won the allegiance of many so that they even worshiped him, extending the hand and crying, "Hail." By great cunning and no little skill he built a military machine unknown in the history of the world, and proceeded to conquer the world. To Germany he added Austria, Czechoslovakia, Poland, Norway, Holland, Belgium, France, Hungary, Rumania, Bulgaria, Yugoslavia, Greece and, today, he is busy on Russia, Great Britain, and the United States.

When you look back at this horrible trail of blood, you might feel like asking, "Could it have been averted?" And, if so, "Where?" One place that stands out as a possibility is Munich. Recently I read *The Failure of a Mission*, by Sir Neville Henderson, the British ambassador to Berlin from 1937 to the outbreak of the war in September, 1939. There you have a remarkable story which includes the letters between Hitler and Chamberlain in the attempt to keep the peace of Europe. One or two extracts give you the picture.

After Hitler had seized Austria, Britain and France were alarmed lest this was the beginning of another war. In an attempt to keep the peace Chamberlain flew to Munich. At the first meeting Hitler agreed to allow the Czech people, next in line to Austria, to vote alignment with Germany or no. At a second meeting Hitler refused to abide by the first agreement. Another meeting followed with France and Italy also represented, when it was agreed to give Germany part of Czechoslovakia, and the rest of the story you may recall—invasion and conquest. Well did Oliver Wendell Holmes say: "War is the surgery of crime. Bad as it is in itself, it always implies that something worse has gone before."

WHY RECALL THIS? TO POINT OUT THAT WHAT HAPPENED at Munich politically is happening all the time with us spiritually. The muddle of Munich can be translated into a timely parable.

Usually a text is announced at the beginning of a sermon. This one seems appropriate right here: "Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). To put it in plain words, "Let him say no to himself!" We had the muddle of Munich because our statesmen were unable to say no to an international gangster. We have the muddles in our

Christian living because we are unable to say no to ourselves.

Let us make the test. How good disciples are we? When did we last deny ourselves? How often in the Christian life we are faced with choices—some daring, sacrificial, God-honoring; others, easy, comfortable, self-indulgent. Which shall we take? Appeals are made for workers, for money, for loyalty, and if we are to respond we must be able to say no to ourselves. Some cold, blustery night this winter, we might recall the promise made to visit some needy soul. Will we go, or cuddle up beside the radio? It will always be easier for some folks to read a novel than to begin serious study of the Bible. But surely the history of the Church is ample evidence that the ability to say no to oneself is a primary asset of a good disciple of Jesus Christ.

IN HIS BOOK, MR. HENDERSON POINTS OUT rather pathetically that the statesmen of Europe were unable to say no to Hitler because the nations they represented were unprepared. "If ever we aspire to call Hitler's bluff, let us be quite prepared to face the consequences." And so we had compromise, which is usually a bad business. But why are we unable to say no to ourselves? Because, spiritually, as in politics, we are unprepared for the consequences. We have no power to back up our position.

There is a phrase in the Old Testament worth remembering: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not" (Hos. 7:9). The words of the prophet Hosea to Israel could apply to many Christians. We are unable to say no to ourselves because over the years we have become weaker and weaker.

In a recent visit to the Museum of Science and Industry, Chicago, we saw a live colony of termites and many evidences of their destructive power. One will surely remain in our memory for many a day. There was a photograph of a post, completely hollowed out, leaving only a shell; for years it had looked solid, but when the stress came, it collapsed. Truly, "strangers have devoured his strength, and he knoweth it not."

One of the most glaring evidences of decay is that many of us are lacking in moral grit. We hear the phrase, "Anything goes." And the propaganda of newspapers, magazines, and radio has got us. We do the same things as non-Christians, without questioning the moral results, and "in a world where anything goes, everything will soon be gone." We fail in the crisis to say no to ourselves and to others. Our moral fiber has slowly, but surely, been eaten away.

(Continued on page 389)

By Rev. Roland E. Turnbull

Pastor of the First Baptist Church, Batavia, Ill.

A Plowman Who Turned Not Back

An Appreciation of Rev. Rowland V. Bingham, D.D.



BACK in the days when the interior of Africa was little known—and that was not very long ago—officials of the Royal Niger Company and a small handful of missionaries on the Nigerian coast were amazed by the arrival at Lagos of three young men, only just out of their teens, who announced their intention of penetrating the dark Sudan with the message of life. "Preposterous and impossible" expressed the common reaction. The Royal Niger Company refused permission to travel up the river, for they would have nothing to do with such a foolhardy venture into the vast fever-infested land that was already known as the white man's grave; besides, the forests were swarming with cannibals! A missionary superintendent, working in Lagos, spoke in deep seriousness, "Young men, you will never see the Sudan; your children will never see the Sudan; your grandchildren may." That was in 1893.

But undaunted, the trio started on an overland trek for the city of Kano, distributing themselves in such a manner as to be able to forward supplies to the man farthest in advance. But Kano was never reached. Instead, within a few short months two of the party, Thomas Kent and Walter Gowans, were lying beneath the Nigerian sod, and the third, Rowland V. Bingham, was on his way back to Canada, broken in health. It looked like failure and defeat. But the end was not yet.

A COMPELLING VISION. ANOTHER ATTEMPT was made to reach the Sudan, in 1900, by Mr. Bingham accompanied by two new workers, but Mr. Bingham was soon invalidated home by dangerous fever, and the two companions, deprived of their leader, followed by the next boat. That would have been enough for most men. But this man Bingham was different.

This young man, who had been a Salvation Army captain over in England at nineteen, possessed certain characteristics that go along with great tasks. Conspicuous in his make-up was a clarity of vision—which meant depth of conviction—coupled with indomitable courage. Then, too, during those seven years since the first adventure, a number of significant things had happened. Some radical changes in administration in Nigeria had occurred that resulted in opening the doors wider. And by no means a minor factor in the life story was the entering into the picture of a choice and capable young woman, Miss Helen

Blair, who became Mrs. Bingham. Through the years she has proved a tower of strength—one who shared in the vision, and lent her very all to the carrying out of the divinely-given program. Devotion and sacrifice have been the dominant notes in their united life and service. Living in utmost simplicity, in a home that is characteristically "missionary," they have literally fellowshipped with the field workers in all their straits.

In 1901 a third party set forth, this time to effect a permanent foothold. The group of five men, including a medical man—the beloved veteran Dr. A. P. Stirrett—succeeded in establishing a pioneer station five hundred miles up the Niger River. From then on, despite vicissitudes and trials, the growth of the Sudan Interior Mission has been phenomenal. The story of these forty years is one of the most remarkable in all the annals of modern missions. Door after door has opened, barrier after barrier has been prayed away, tribe after tribe has been entered, and multitudes who yesterday were wild cannibals are today singing the praises of the glorious Saviour. Even the vast Mohammedan field to the north has recently been thrown wide open to the gospel messengers, and the more than 360 white workers of the mission have more open doors than they can possibly enter.

LENGTHENING CORDS. SOME TEN YEARS AGO, Dr. Bingham and his home council felt led to take under their wing a newly promoted work in Ethiopia, over on the other side of Africa. That meant real pioneering, in a totally different civilization, calling for much wisdom and tact. Though the workers were driven out by the Italian conquest seven years ago, the seed of the gospel had been sown with such effectiveness that a marvelous work of grace has continued during the period of oppression. Ethiopia is now opening again, and Dr. Bingham had been waiting for many months for government permission to make an airplane visit to the field, to personally confer with Emperor Haile Selassie about re-establishing the mission work. Permission was granted only a few days before his home call, and this was the great venture that was occupying his thought when the Lord of the harvest gently said, "Enough."

Apart from the great missionary undertaking, there were other interests and ministries that challenged our brother's time and thought, and revealed a wide



Dr. Bingham

variety of gifts and capacities. As publisher and editor-in-chief of the *Evangelical Christian*, Dr. Bingham rendered the Christian world a service of inestimable worth. Similarly he served the Church of God in a rare manner by the development and efficient conduct of that widely-known summer Bible conference, the Canadian Keswick. Like a tree planted by the rivers of water, his leaf was ever green, and his interests widened and deepened with advancing years. Up to the very moment of the fatal stroke, his mind was engrossed with buying up the opportunities that he felt certain would immediately follow the cessation of the war—plans for completing the evangelization of the Sudan, the reaching of the hinterlands of Ethiopia, and even the launching of new efforts in Latin America.

FAITH IN ACTION. AS CHARACTERISTIC of the simple, unquestioning trust in his heavenly Father, without which there would have been no story to relate, may we recall an incident that occurred during the last World War. A party of eight missionaries—two men and six women—were accepted and ready to go forth. But Great Britain had forbidden the travel of women via British ports. A freight line was occasionally running ships direct from New York to Africa, but would not accept passengers unless the party included a physician, and also demurred at women.

But Dr. Bingham felt strangely impelled to try to get the party started. He went down to New York, only to find everything forbidding, and was referred to Washington. Down to the capital he went, but found Washington to be hopelessly impersonal and evasive, not to

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An Archbishop's Estimate of Dwight L. Moody

By DR. S. J. SEBELIUS

Dr. Sebelius is Dean of the Augustana College
and Theological Seminary, Rock Island, Ill.



Archbishop Söderblom

IN the book, *Summer Memories*, by Nathan Söderblom, published by his wife, Anna Söderblom (1941) exactly ten years after the death of the famous archbishop, the first part bears the title, "The First Foreign Journey" (1890). The chief objective of that journey was the United States, more particularly, Northfield, Mass., where an international Christian student conference was scheduled to be held June 28 to July 10.

There were 370 students present, mostly from the United States and Canada. Six students were from England, three from Scotland, one from Ireland, two from France, one from Germany, and one from Sweden. The student from Sweden was Nathan Söderblom, who at that time was twenty-four years old. Dwight L. Moody was the principal leader at this conference, and the star personality at Northfield at any time, since his great training school was located there.

SÖDERBLOM'S DESCRIPTION OF HIS FOURTEEN DAY SOJOURN at Northfield is a masterpiece of narration, of enthusiastic experience, and of just and fair evaluation of things seen and heard. He shared with the other students gathered at Northfield their love and admiration for the plain, and not overly-educated, evangelist Moody. Söderblom asks: "Whence does this unassuming and—let it be said that he has through diligent work acquired a respectable theological training—unlearned man get his mighty influence? For mighty it must be called. How can it be explained that even

learned professors are constrained to listen to the simple words of this farmer, as he prefers to call himself? Why does he enjoy such a unanimous respect on the part of the best men in all lands and confessions, from high church Episcopalians and Lutherans to Independents and Baptists?"

Söderblom ascribes this attitude, first of all, to the fact that Moody was free from the spirit of proselytism and sectarianism (see p. 96 of the book for enlarged statement and quotation); and secondly, to his unusual gift as a speaker. "This extraordinary gift of speech, which never is solemn, which operates with the expressions of everyday life and yet in little and large things is so fully developed and original as if it were hewn in granite, this gift of speech (it is that) has served as a means of leading thousands of souls to reflection and peace. But the real explanation of Moody's personal influence I should like to describe as childlike love."

He enlarges a bit on this idea and then he turns to the interesting matter of concrete illustration. "A couple of instances. We are seated there with people from Northfield and vicinity and fill the assembly hall, which accommodates a thousand or more people. It is Friday or Saturday, I do not recall which day. Someone rises and requests Moody to preach on Sunday. He motions away the suggestion. 'No, now I am on vacation. Now I shall rest up. Now I shall listen as much as I please and am able, and for the rest, I shall play and enjoy God's out-of-doors.' But many students express the wish to hear him preach the coming Sunday. The appeal becomes insistent and painful. Someone cries out, 'Give us your sermon on Luke.' I wonder about the meaning of this and can't understand. A sermon on Luke! In truth, a very broad text. Besides, I have never heard people ask a minister to preach a special sermon, much in the way of asking a musician to play the Kreutzer Sonata, or an actor to recite Faust. Moody yielded. On Sunday we were privileged to hear his sermon. The memory of it belongs to the most living impressions which I have preserved forty years after the visit to Northfield.

"By Luke was meant the fifteenth chapter of Luke, the parable of the prodigal son, which is recorded only in the

Gospel according to Luke. And how he preached! He had preached that sermon innumerable times before. He knew that sermon. There was no improvisation (extemporizing). Everything had been thought through.

"One evening when I was invited to his home, I asked him about his preaching method or theory of preaching. Among other things he then related that in reality he never improvised, not even while on his most strenuous preaching tours, when he had to speak many times each day, and when, of course, he was in living touch with many widely-separated audiences. They are nevertheless all human beings, sinners who need salvation. He told of a story which he had used one day in the hall, and said that he never repeated an anecdote, a reminiscence."

(Continued on page 388)



Not Now

By Grant Colfax Tullar

You come to God in prayer,
Nor ask amiss;
You have no selfish aim,
No avarice;
Importunately cry
As low you bow;
But God's reply seems but to be,
"Not now."

When thus He says, "Not now,"
To your request,
Think not God would deny
You what is best.
Though action be delayed
This much allow,
'Tis not refusing when God says,
"Not now."

If then He bids you wait,
In patience rest,
For that may be His way
Your faith to test.
Just leave to His design
The "when" and "how,"
Assured that only love would say,
"Not now."





By Rev. Charles T. Cook

Editor of *The Christian*, London, England

BOMBS CANNOT DESTROY CHURCHES

IN the early months of the war, a minister whose insight into the ways of God fell below the level of his devotion, declared at a meeting of women: "The Lord has too many saints in this town to allow any German bombs to fall on it!" That error soon received a catastrophic refutation. Not only was that town bombed more than once, but in one night its four principal churches were destroyed, and others damaged.

Had that good brother said that no amount of bombing could really destroy a Christian church, he would have been much nearer the truth. During the past two years hundreds of places of worship in Britain have been burned, or blasted to pieces, by enemy action, including some that are famous throughout the English-speaking world. But the churches they housed are not destroyed. On the contrary, the fiery trial has only served to show how much alive they are. The loss of all material equipment has stirred the members to new ventures and sacrifices. We have been made to realize, as we have not done for generations, how small a part, comparatively speaking, fine

buildings have to do with the work and witness of a church, or any other Christian organization. Our visible losses have made us aware of treasures which the fires cannot consume, and which no War Damage Commission can assess.

To give one or two examples. Spurgeon's Tabernacle was completely gutted one dreadful night last year, but Dr. W. Graham Scroggie continues his ministry in the basement halls which, happily, escaped the holocaust. East London Tabernacle, built by Spurgeon's most famous student, Archibald Brown, had not even a vestry or classroom left. Nevertheless, neighboring congregations instantly offered the homeless church the hospitality of their premises, and the minister reports that God is blessing the work more wonderfully than before, and that more nonchurchgoers have been reached since the disaster than previous to it.

Similar testimonies have reached me from other quarters. The minister of the Stratford Conference Hall, which was erected to conserve the results of one of Moody's great missions in the East End of London, tells how the raids (in which his spacious building also went up in flames) actually enabled him and his people to win a new constituency for Christ. This came about through the magnificent opportunities which opened for ministries of love and compassion in crowded air-raid shelters. His story, however, is nothing exceptional; it is typical of what has been happening in every raided town.

Of the value of such ministries it is impossible to speak too highly. How to reach the churchless masses was for years a vexed problem. It was a constant theme of discussion at synods and denominational conferences. The Nazis, in the overruling providence of God, have gone a long way toward solving the problem for us!

Much has appeared in the secular press descriptive of life in the public shelters during raids, but it is not sufficiently understood that these shelters have been staffed very largely by the churches. They have also provided most of the canteens, clothing, blankets and rest centers. The visitation of shelters became part of the routine of ministers, city missionaries, and evangelists. One London city missionary with a band of helpers reached 3,000 people each week with the gospel. Then, too, many of the more substantial church premises, especially those having basements, were adapted and strengthened as shelters. Thus every night ministers found a congregation crowding in upon them and, for the most part, in a grateful and receptive mood. How ready these people were for the gospel! Often, of their own accord, they would ask a minister to conduct family worship before they lay down to snatch such sleep as they could.

It was a revelation to many of the workers to discover how utterly ignorant large numbers were of the most elementary truths of the Bible and the Christian faith. A younger colleague of Dr. W. E. Sangster, successor of the late Dr. Dinsdale T. Young, at the Central Hall, West-

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

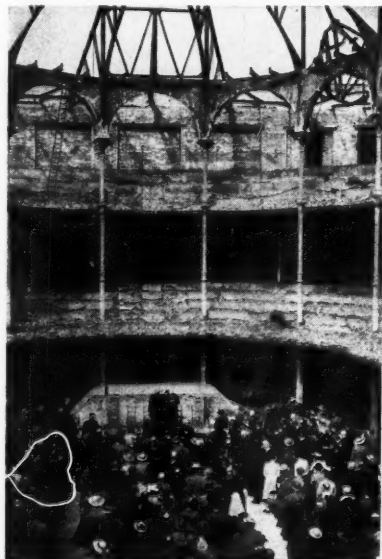
ANOTHER MESSIAH

The question as to what caused John the Baptist to doubt the Messianic claims of Jesus is answered by the distinctive Greek word translated "another" in Matthew 11:3. His question was, "Art thou he that should come, or do we look for another?"

John had had incontrovertible evidence that Jesus of Nazareth was the true Messiah. His knowledge of the incarnation and Messianic office of Jesus he had from his mother Elizabeth. John and Jesus, as kinsmen, knew of each other. John recognized Jesus as the Lamb of God (John 1:29), and protested when He desired baptism of him (Matt. 1:14). The words "I knew him not" (John 1:33) present a difficulty here. They imply that John did not know Jesus when the latter asked for baptism. The solution is found in the word "know" (*oida—oida*), which refers to absolute knowledge. John knew Him for what He was, but his belief lacked that full and entire assurance which the sign from heaven gave him, the descending Spirit in the form of a dove. Jesus' miracles attested His Messianic claims as true. But in spite of this, why did John doubt?

There are two words for another, *allos* (*allos*), meaning "another of the same kind," and *heteros* (*heteros*), "another of a different kind." The second one is used here. John asked, "Look we for another of a different kind?" Jesus did not fit the picture of Messiah which John portrayed. He announced a Messiah of judgment (Matt. 3:1-12). Jesus healed the sick, raised the dead, forgave the sinner. But John knew that his message was of the Lord. He knew with absolute knowledge that Jesus was Messiah, yet doubt entered his mind because Jesus did not fit the picture God had given him to announce. The solution to his problem would have been to wait until both of God's pronouncements had merged into full harmony as they do in Matthew 22:15-24:1, where Jesus abandons Israel to judgment.

Jesus infers that John was offended in Him. The Greek word "offended" refers to the act of seeing in another what one disapproves of and what hinders one from acknowledging his authority. The grace manifested in Jesus' ministry stumbled John. The message of Elijah, who is yet to come before the second advent, will be one of judgment (Rev. 11:3, sackcloth). Our Lord said that the Baptist came in the spirit of Elijah. Jonah went to Nineveh with a message of judgment, the Ninevites repented and were met with grace, and Jonah pouted. John brought a message of judgment and Israel apostatized. Elijah will preach judgment and Israel will repent and be saved (Zech. 12:11-13:1). It is the long view that John did not have. Possession of that would have saved John from doubt.



London Associated Press Photo

Dr. W. Graham Scroggie conducting a Sunday morning service in the burnt-out Spurgeon Tabernacle, London.



6,449 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

FIGHTING OR HATING?

IT is one thing to fight the enemy and it is another thing to hate the enemy. When the warden of a penitentiary turns on the juice which electrocutes a vicious murderer, he doesn't do it because there is in his heart personal hatred for the criminal. The warden represents the state. The state has decreed the man's death as a debt to society. The warden is the state in action.

So it is with the soldier. He doesn't fight because he holds personal enmity. His country has been attacked. The nation is defending itself and he is the nation in action.

There are some who are working hard trying to teach our men in the service to hate. Horrible have been the exclamations of some of these teachers—profane and obscene.

One can be maudlin in his sympathy for the enemy. On the other hand, one can be hellish in his dislike of the enemy.

On the first anniversary of Pearl Harbor, there was a serious riot in one of the Japanese relocation camps in Arizona. The inmates who were loyal to Japan attacked and furiously beat up the Japanese who were loyal Americans. The whole event was revealing and was an answer in full to those sentimentalists who criticized the War Department for segregating the Japanese.

But there was one minor incident which should never be forgotten. The historicity of the incident is vouched for by Ralph K. Merritt, director of the Manzanar Relocation Center where the riot occurred. Fourteen Japanese American Boy Scouts, when the riot started, grouped themselves around the pole from which the American flag was flying, and with rocks in their hands held off the pro-Axis Japs who wanted to pull down the flag.

"The flag was not hauled down," Merritt said, "as these scouts, their faces grim with determination, formed a phalanx at the base of the pole and had arms cocked ready to stone the first rioter who would dare draw near."

You see you cannot hate all the Japs unless you hate these young heroes who are just as American as you are?

But a Christian cannot hate anyone. "Love your enemies" was the exhortation of your Lord and Saviour Jesus Christ. A Japanese Christian minister, now in detention, in acknowledging the gift of the *MOODY MONTHLY*, signed himself, "Your Blood Relation." Yes, the blood shed on Calvary unites all believers in Christ.

As a citizen you have obligations to your government which may lead you to fight, but as a Christian you have obligations to love and not to hate.

ANOTHER IDEA FOR THE CHURCHES

There are really two good ideas in this letter from our friend, Rev. Charles A. Pepoon, Eastport, L.I., N.Y., so we print it in full.

"Here is a little suggestion for the church and our boys in the service. The first Sunday evening of each month hold a Victory Service. Invite the public and the groups you wish to invite. The pastor could preach on one of the victories recorded in the Bible. Pray especially for our nation that we may return to God. Pray for the boys in service and for victory in this war. This could be a national affair. This suggestion was given me by the official board of Grace Protestant Church, Canarsie (Brooklyn), Rev. C. S. Kidd, pastor.

"Last Sunday evening we had the names and addresses of the boys posted in the church. We asked the congregation to number themselves up to the number of boys (24), and then begin at one again until all had a number. We then asked each to find his number on the list of boys and write that boy a letter or card. This created interest."



A FATHER'S LETTER*

Dear Jim:

In the letter you received this morning your brother said, "We've both got a job to do, Bud, and I know you'll do yours. I'm praying for you and I know you'll pan out with everything you've got! One thing, Jim, there are a lot of fellows out there in the service who would like to be Christians, but no one has ever bothered to tell them how. Jim, you've got a job to do, so do it! If you get turned down, you've done your job, and if you are not turned down, then you've helped some to enter into eternal life and happiness."

It is 3:30 Monday afternoon and I've just talked to the recruiting officer of the Coast Guard at Long Beach, Calif. I was asked to give you this message:

"Report for duty at Long Beach, at 9 o'clock in the morning, Wednesday, November 25. Bring your toilet articles, two changes of socks, and underwear."

The day before Thanksgiving you're to leave to enter the service of your country. We had planned a Thanksgiving dinner which will be dispensed with, but we will be thankful just the same. You have been a grand boy for twenty-one years, so we will be thankful for that. You've contributed much to our home

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*Written by an employee of the Moody Bible Institute.



Dutch troops, who aid United States forces in guarding the American advance air base in Dutch Guiana, attend a service, led by an American chaplain.—Acme photo.



P.P.C. Photo

A parachute battalion boarding a plane to take them up 750 feet for their first jump.

Chaplains volunteer as paratroopers. The special training necessary for a paratrooper includes a month of intensive body conditioning and jumping technique. Then by making five qualified jumps he receives his silver wings pin. The chaplains take the training and jump with the men. Thus in combat when most needed they are with the men of their units. Chaplain Delbert A. Kuehl, of the 504th Parachute Infantry at Fort Bragg, N.C., is shown in full dress for jumping.



God Is Real Today

By Chaplain Delbert A. Kuehl, First Lieutenant

THERE is no God!" This statement is not uncommon in our land. There are still men who refuse to believe in a personal God. They pride themselves in the thought that they need not reckon with one higher than they. Their boast, "I am the master of my fate, I am the captain of my soul," is often repeated in times of peace.

Then a great war breaks out; men are drafted to form a huge fighting force to protect their country. They begin to think a bit more seriously than they did back in their carefree civilian life because the whole theme of their training is success in warfare, and they realize that this is also the goal of their enemies' efforts.

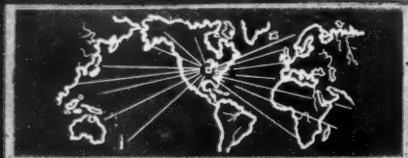
One day there is a routine inspection of equipment, not an unusual thing in the process of training, but this inspection is unusual because the equipment is packed ready for shipment and the soldier is on his way. Where? He has not the slightest idea.

He finds himself part of a fighting unit on one of our far-flung battlefields where, from the pens of private and general, seaman and admiral, these words are echoed and re-echoed: First, "There were no atheists on Bataan." Now, "There are no atheists on board our fighting ships." "There are no atheists on Guadalcanal." "Men at Buna stop to pray."

What has happened to those who formerly denounced the Lord our God? They have faced the realities of life and death, and now realize that when the going gets tough they need the assurance and strength that only their Creator can give. Our fighting men are calling on God today.

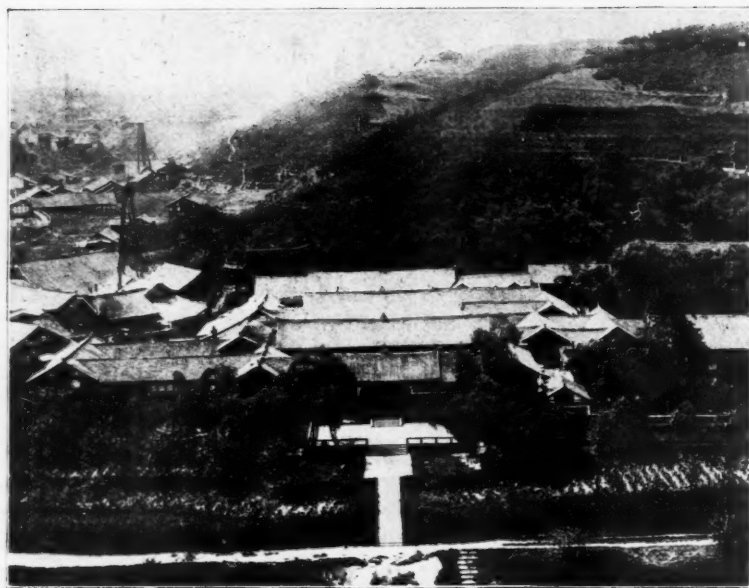
As paratroopers we are called on to look danger squarely in the face. Many are the testimonies that reach the ears of the chaplain, in which the men tell of breathing a prayer to God as they leave the door of the ship and bail out into space. The testimony of many of the men and the chaplain of this unit is, "That faith in our living Saviour, Jesus Christ, our God, is sufficient, regardless of what our duty calls on us to face."

My firm conviction is that men who once denied their Creator, coming back from this war, will gather their families about the Word. As they read, they will remember a dim and hazy battlefield where once they fought and where once they called on God and He answered their cry, and know as surely as then, that God is real today.



Missionary Department

★ William H. Hockman



SALT WELLS IN WEST CHINA

A glimpse of the large salt well territory in the Province of Szechwan. Along with many other remarkable discoveries and inventions, the ancient Chinese developed a great salt industry by tapping the brine deposits several thousand feet beneath the surface. The equipment for sinking the wells and pumping the brine, though crude, is essentially the same as that used on our modern gas and oil fields. Some of the salt is evaporated by utilizing natural gas.

ON RIGHT LINES

ALBERT LANDIS, of the Soldiers and Gospel Mission, sends good news regarding the work among Indians in Chile:

"The Porma Mapuche Conference has been one of the outstanding events recently. The need for such a conference had been realized for sometime. The usual custom has been for the missionary to invite the Indians into the mission station, but we felt it would be more in line with our goal of truly indigenous work to hold the conference on one of the reservations in which the Mapuche would be in his accustomed environment.

"Don Benito Silva, the fine young Mapuche preacher, presided at all sessions during the five-day gathering. His perfect command of both Spanish and Mapuche was a splendid contribution to the success of the conference. The interest and attention were excellent. The Mapuche is a stolid type, not quick to grasp new truth, but retains firmly what he does understand.

"Those of us who came from a distance all ate together in one of the larger *ruca*s. A *ruca* is a hut having rustic poles for the framework, and thatched on the sides and roof. There are no floors, no stoves, usually no tables,

perhaps two improvised chairs, occasionally rude beds, but often the only bed is the skin of an animal spread on the ground. In the center of the room is a huge fire fed by logs. The cooking is done in an iron pot hung over the fire. We had Mapuche food and enjoyed it! What was it like? Mainly a thick soup composed of potatoes, beans, wheat, broth and very hot seasoning.

"These days of worship, study, and fellowship together gave us a more intimate knowledge of the Mapuche and we feel that they, too, came to know us far better. The conference was a definite forward step in the work of that district. While in answer to the invitation quite a number raised their hands in token of acceptance of Christ as personal Saviour, we make no claim of knowing just how many were saved or how many lives were deepened through these days around the Word."

THE BELGIAN GOSPEL MISSION

As Christmas approaches, our thoughts inevitably return again and again to our beloved friends in Belgium. What can Christmas mean to them this year, under the iron heel of the oppressor; hungry, cold, watched, tracked, restricted on every hand; hanging on the ragged edge

of uncertainty, now raised by hope, now cast down by disappointment and fear; lacking most of the material accompaniments of Yuletide cheer? Will Christmas have any meaning to them this year? If we could look in on their preparations for this great feast day—for they are making preparations, we can be sure of that—we should doubtless be amazed and a new light of understanding might break upon our minds.

We should see hollow-eyed children huddled together in a dimly lighted room, earnestly practicing their recitations, while the white mist from their eager breath billows upward. We should see older church members making six days' meager bread rations spread over seven, in order that the extra ration stamps might be used for flour to prepare a few Christmas cookies for the children. In the same way we should see sugar saved, a spoonful at a time, so that at least once in the year sweet memories of the taste of candy might be revived.

But above all we should realize that in spite of everything strained circumstances do to lay emphasis on the material aspects of life, Christmas has come to have a deeper meaning than ever before. Under the stress and stringency of war, material values have sunk into insignificance beside the spiritual values. Christmas means that Christ the Saviour has come—the Hope of the world, the Light of the world, the One who makes men free and they are free indeed. When He dwells in the heart by faith, He brings His peace with Him there, He soothes the wounded spirit, strengthens the weak, restores the weary, gives courage to the faint. With the help that He alone can offer, one is sure to endure to the end.

The day will come, it cannot come too soon, when Belgium will be free once more. Then for a brief moment, until the normal course of economic life can be re-established, it will be the Christian duty and joyous privilege of friends in America and elsewhere to help relieve the physical distress of people over there. As was the case after the last great war, when Mr. and Mrs. Norton distributed large quantities of food and clothing for stricken Belgians, the Belgian Gospel Mission should be ready once more to minister to a similar need.

—John C. Winston

TWICE-BORN MEN

To the east and south up in the mountains from Salazar, Colombia, S. America, lies the rich coffee district of San Pablo. Until seven years ago the mountaineers of this district were a problem to the government. Feuds, killings, political warfare were weekly occurrences.

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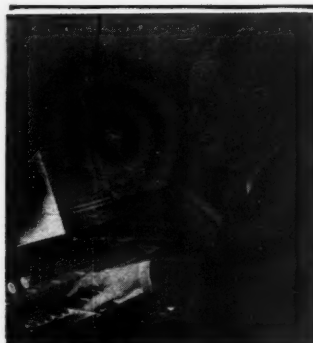
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But the gospel of our Lord Jesus Christ entered. Today almost that entire district has been evangelized. Five years ago they built their own crude chapel. The roof is of thatch, the floor and walls of mud, and the benches rough boards. Nevertheless people from the countryside walk five miles over treacherous mountain trails to attend service. It is not uncommon to see two hundred present. They begin to arrive at four o'clock in the afternoon. The service begins at seven, sometimes lasting until ten. They then return over the same weary trails, arriving home after midnight. Having learned to sing without music, they have acquired their own rhythms and their song service is indeed unique. It is a thrill to do visitation work up and down the trails and hear gospel hymns ring out spontaneously from coffee groves.

In this section of Santander del Norte there are five evangelical churches. Twice a year these churches join together for a *cursillo Biblico* or Bible conference. A few weeks ago the San Pablo church was host on such an occasion. The church and homes can only be reached over a laborious mule trail. The conferees made quite a picture as they arrived by mule, by horse, or on foot. It was a blessed week. During the daytime four formal courses were given for adults: Bible Doctrine, Bible Analysis, Homiletics and Romanism. In the children's class that met separately, there were more than fifty in attendance. In the old-fashioned evangelistic services held each evening we saw many precious souls born again. On the last evening a long service was held. The children presented a program, special music was rendered, a sermon preached, and nine shrieking babies were dedicated to the Lord.

As there is at present no pastor in San Pablo it is our privilege to make frequent visits to perform pastoral duties. On a recent visit a triple wedding was performed. Two of the couples had been living together for years. Having been converted they were now arranging their lives correctly. After the one couple was married, their child was dedicated to the Lord.—Elof Anderson, of the Scandinavian Alliance Mission.

THE LORD'S DOING

A baby uttered its first weak cry in a dirty Congo village. It might have been a time of joy in some other heathen kraal. Here it was a time of questioning. Six new little lives had already been born to the black-skinned parents, only to take their flight again. Would this wee mite of a girl do likewise?

But surely the witch doctors could help. Some potent charm of theirs would ward off the evil spirits and thus preserve her life. Yet their visits to the charmers were all in vain. Not a witch doctor in the country would have anything to do with the child. They would throw the proffered money on the ground and pronounce a curse upon the baby—she would never live to take a husband, leopards would jump out of the bush some night and snatch her from beside the fire.

So little Phoebe (as afterward she came to be called) grew and learned about the curse and passed her young life in fear of the leopard. Always she spent her evenings in the hut, apart from the fire. In time her father and mother died, leaving the ill-favored child to the care of an aunt who took her in. She grew from childhood into girlhood under the shadow of the evil prophecy. She grew into adolescence. Her days must be numbered now, for had not her parents been told that she would never live to take a husband? The witch doctors must be right. They were in touch with the world of evil spirits who knew.

It was then that Phoebe's grandfather became very ill. Rumors had come to him of mission doctors and operations for trouble such as his. As a last resort the old man decided to take his life in his hands and go to where the white doctor wielded the magic knife. Phoebe was detailed to go along and nurse him there.

Cloud With Silver Lining

The journey was made, but before the doctor could see the man, he became so much worse that it seemed as though he would not live. Phoebe sat beside him in the little hut, puzzled, frightened, wondering what to do. Mountains of difficulty rose in her imagination. How could she bury him? How could she—alone and far from home—do the many things that would be required of her if her grandfather should die?

It was thus that the two African medical men from the hospital found her. At once their hearts were drawn out in sympathy. They told her a strange story of one called Jesus Christ, who was Lord of life and death. If she would put her trust in Him, they said, she would be safe.

The problems she faced were too great for the lonely girl to bear, so she opened her heart to the Saviour and trusted her all to Him. Then He who bid the heavy laden come to Him for rest of soul, stretched out His hand upon the suffering man and blessed the means the doctor used. The grandfather recovered and together he and the girl went back to their village again.

But Phoebe was a different girl. New longings had come in her inner soul, freed now from the fear that had cast deep gloom upon her whole short life. She had learned to pray, and she longed to go back to that mission station to be taught to read and to find out more of the wonders of her Lord. She prayed that this might come to pass—and along came Timothy.

Timothy had seen the girl while she tended her grandfather in his illness at the mission station. Now he sought her hand in marriage. The missionaries were a little dubious about his taking a wife from the village, but God's hand of blessing was evidently on the affair. That is how Phoebe came to sit in the mission school. She settled right down to business, was apt to learn, and soon was sent with Timothy to the evangelists' school at Aba. There she went on learning and growing in grace until, after two years, she became a candidate for baptism. It was then that she began



Have You Seen These? ...

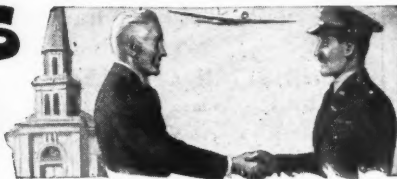
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less cruelty has been understated.

A CHRISTIAN CHALLENGE

These Jewish persecutions may be in God's providence our opportunity to win them to Christ and show that we really care.

This Society is now sending aid through Sweden to the starving Jews in Poland, many of whom are children.

This is in addition to our ministry among the two and a half million Jews in New York City including the care of Hebrew-Christian refugees.

THE DIVINE IMPERATIVE

"Go rather to the lost sheep of the house of Israel" (Matt. 10:6) is Christ's command with impressive meaning today. This Society founded in 1908 by the sainted Dr. Thomas M. Chalmers, needs your prayerful cooperation.

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Read the progress of the work in our monthly "Jewish Missionary Magazine." Subscription, \$1.00 per year. Sample copy, 10c.

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Classes are held at the Missionary Medical Institute, of which Dr. Oswald Smith is President. All teaching is in the Russian language.

This is an unusual opportunity to train Russian workers for Christian service in North America, and to prepare them for missionary work in Europe, when the war is over. Your prayers for this school will be appreciated.

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to be known as Phoebe instead of by her native name.

But the story does not end there. We catch another glimpse of Phoebe as she walks with the missionary and two African school boys on a trip of many days out in the heathen villages. The people there are ruled by the same superstitious fears that once had ruled her life. They listened well when the little Christian band proclaimed the message of salvation. Look at Phoebe as she stands to give her testimony. Joy has replaced the hunted look the girl-face used to wear. She referred to the spirit-house close by, then said: "I want to tell you a story."

Ears were alert as she related the story we have told you here. She knew what spirit-worship was. She also knew the emancipation Christ had brought. So she said to the villagers: "Now look at me. I'm not dead. And I have a husband. What good are the witch doctors, when one can put one's trust in the living God!"

—Mrs. Floyd Pierson, in *Inland Africa*.



The Buoyancy of the Blessed

(Continued from page 339)

strenuous career. He had been "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings" (II Cor. 6:4, 5); "in perils [various], in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:26, 27). Added to these inconveniences and annoyances, there were the care of all the churches, some weakness, and "a thorn in the flesh." But Paul triumphed gloriously over all these. Said he, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

He utilized the pressure of untoward circumstances and God transformed it into power, so that he could say, "I have kept the faith." And Paul explains that "the Lord, the righteous judge, shall give [him this crown] on that day" and, praise God, he adds, "and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). We may be included in this company. Certainly his appearing ought to be our incentive to continue on in the "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ" (I Thess. 1:3).

SHORTLY AFTER HIS WEDDING DAY, a young farmer husband took his cattle to market. His bride decided she would do the family wash as she awaited his return. At frequent intervals she was seen to leave the tub, dry her hands, go to the other end of the porch, and gaze longingly up the highway for a possible first glimpse of her beloved. Such ex-

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pectancy lifted her above any drudgery of duty as she was lost in lovingly longing for him who had become hers.

In like manner are those who love our Lord and look for His appearing enabled to ride the waves of life's stormy sea. Jesus said, "Blessed are ye," whether it be "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" that is our lot. "In all these things we are more than conquerors through him that loved us" (Rom. 8:35, 37).



A Plowman Who Turned Not Back

(Continued from page 349)

say confusing. After tramping many weary hours and miles, from department to department, he eventually struck an official who promised to pull the right string, but would give him nothing in writing. So back to New York he went, made tentative arrangements with the steamship company, and then home to Toronto to get the party's outfits ready.

Then the problems really began. The steamship company wired, "Passage available in two weeks. Wire acceptance." But there was no money in the treasury. By faith they wired acceptance. Then the captain refused to accept women. That was overcome by their signing waivers to all responsibility. Then the party moved down to New York, with their forty-seven trunks and boxes, much of their effects being soldered up in waterproof containers. The customs' officers refused to pass baggage without complete inspection and censorship of every single article. A tedious string of interviews with officials followed, until finally the top man gave orders to pass everybody and everything belonging to the party, without question or hindrance.

Arrives the day of sailing—but no money for passage! The ship, however, was strangely delayed for a couple of days! Then came a telegram from Toronto with the joyful information that a gift of \$2,000 had been received for travel expense! All now seemed clear; but though the baggage had been passed by the customs, now the ship's officers would not accept it without full and detailed inspection. So followed another wrestling with the officials, eventuating in a final order to "let these people go on board, and put on the vessel all that belongs to them without delay." Said one of the officers to Dr. Bingham, "Where do you get all this pull? The like of this has never been before." He quietly replied, "My pull is up there with the heavenly Father." So, shortly there was a prayer meeting held in one of the cabins on board, giving thanks to the Lord who has all authority in heaven and on earth, and eight new missionaries were on their way to Africa.

Perhaps no better summing up of the life and ministry of Dr. R. V. Bingham could be given than is conveyed by the scriptural expression, "the obedience of faith."

"HIS LAMP AM I"

—MATT. 5:16

**"To Shine in Dark Places of the Earth
Where Shame and Crime and Wrong Have Birth"**

—ANNIE JOHNSON FLINT

AND IN BOLIVIA, SO. AMERICA!!!

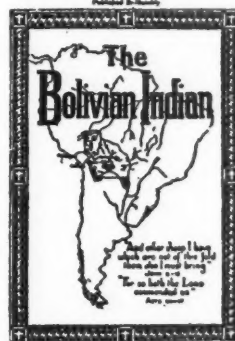
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To Glorify Our Savior's Name

"By Shining So Incessantly

That Not the Lamp But THE
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If Interested Send for "INDIAN WAR CRY"
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Mrs. Rosenberg with a group of orphans

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The predicament of millions of Jews in war-torn Europe, chiefly in Poland under the whip of the cruel, Nazi invader is agonizing.

STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence. The plight of the Jewish people touches compassionate hearts and is a challenge to us.

STARVATION

is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing.

CHILDREN IN JEOPARDY

The agony of little children suffering truly cries to Heaven. The Bethel Mission of Eastern Europe is at present the only one left in Poland to carry on Gospel activities among the afflicted ones.

MISSIONARIES OF THE BETHEL MISSION are sharing fully with their kin and doing their uttermost among those segregated in the Nazi ghettos preaching Christ.

THE BETHEL MISSION MAINTAINS an ORPHANAGE as well as a Home for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring Spiritually and physically.

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Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MASTER MASON

"What are you doing, friend?" I asked of one,

And he, while spreading on the mortar thick,
Eyed me with a look of mild surprise
And answered simply, "I am laying brick."

Another one I watched, and questioned him,

"What is this that you do with tireless speed?"
His skillful hands worked on without a pause,
"I have a wife and little ones to feed."

Then to a third my query still I brought.
With trowel poised, he slowly raised his head,

A glorious vision shining in his eyes.
"I'm building a cathedral, sir," he said.
—Helen W. Richardson, in *Saturday Evening Post*.

"The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to him," said Henry Varley to D. L. Moody.



"I WILL BE THAT MAN," SAID D. L. MOODY.

MOODY MET GOD'S CONDITIONS

ON February 5, 1837, there was born of poor parents in a humble farmhouse in Northfield, Mass., a little baby who was to become the greatest man, as I believe, of his generation or of his century—Dwight L. Moody. After our great generals, great statesmen, great scientists, and great men of letters have passed away and been forgotten and their work and its helpful influence has come to an end, the work of D. L. Moody will go on and its saving influence continue and increase, bringing blessing not only to every state in the Union, but to every nation on earth. Yes, it will continue throughout the ages of eternity.

My subject is, "Why God Used D. L. Moody," and I can think of no subject upon which I would rather speak. For I shall not seek to glorify Mr. Moody, but the God who by His grace, His entirely unmerited favor, used him so mightily, and the Christ who saved him by His atoning death and resurrection life, and the Holy Spirit who lived in him and wrought through him and who alone made him the mighty power that he was to this world. Furthermore, I hope to make it clear that the God who used D. L. Moody in his day is just as ready to use you and me, in this day, if we, on our

part, do what D. L. Moody did, which was what made it possible for God to so abundantly use him.

The whole secret of why D. L. Moody was such a mightily used man you will find in Psalm 62:11, "God hath spoken once, twice have I heard this, that power belongeth unto God." I am glad it does. I am glad that power did not belong to D. L. Moody; I am glad that it did not belong to Charles G. Finney; I am glad that it did not belong to Martin Luther; I am glad that it did not belong to any other Christian man whom God has greatly used in this world's history. Power belongs to God. If D. L. Moody had any power, and he had great power, he got it from God.

But God does not give His power arbitrarily. It is true that He gives it to whomsoever He will, but He wills to give it on certain conditions, which are clearly revealed in His Word, and D. L. Moody met those conditions and God made him the most wonderful preacher of his generation; yes, I think the most wonderful man of his generation.—R. A. Torrey.

HE PLAGIARIZED THE BIBLE

That I have been for more than forty years the most widely circulated commentator upon the Bible astonishes me, and even shames me, for a better man should have done the work more skillfully. I have no academic equipment for the task that is mine. I went to work in the mills before I had reached my teens, and at fifteen was "printer's devil" in a Philadelphia newspaper office. From that job I worked up to reporting when I was seventeen; and my life since has been spent in writing for newspapers.

Early fired by the Bible with ambition—"being ambitious to preach the gospel where Christ was not already named"; "If any man lack wisdom, let him ask of God"; and "I can do all things through Christ, who strengtheneth me"—I specialized in religion in the daily press.

Recently I made some simple calculations, based on circulation and years, and was astounded to learn that more than three and a half billion copies of the Ellis Lesson have been published.

Three syndicate writers—Frederick J. Hasking, Dorothy Dix, and myself—share the honor of being the veterans of the syndicate field. Why have I survived the years, a commonplace layman with no special talent, when brilliant journalists by the score have risen, shone, and faded?

Here is my confession: I have plagiarized the Bible! I call my lesson "The life of today in the light of the Bible; the Bible in the light of the life of today." I have tried to make my writing sane and

Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than **100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.**

MANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

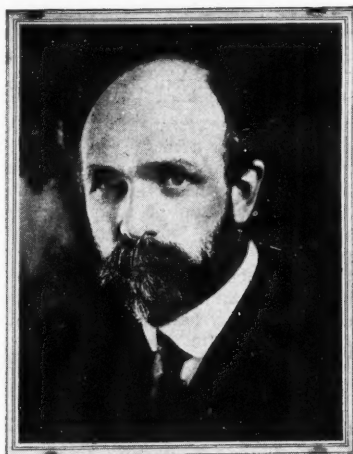
What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new
February, 1943



SHERWIN CODY

method is habit-forming. Anyone can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

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Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

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LET'S BE HONEST

A member of the editorial staff of *The Christian Advocate* was seated in a dining car the other evening. His companion at the table was a clear-eyed, attractive youth in a private's uniform. Having eaten a simple meal, he was presented with a blank form of some kind and informed by the waiter that he was entitled to a discount if he were "on government business." The boy fumbled the slip for a minute or two, read it carefully, and finally handed it back, saying, "I don't think I'm entitled to this. I'm not on government business. I'm going home to see my mother."

We have nothing whatever to do with the selection of medals for acts of bravery, or services of distinction. But we would like to nominate that boy for some kind of merit badge, and we would like to tell his story at every director's table where a contract is being signed to produce war materials for the government.

We would like to have the story told wherever men are applying for "X cards," wherever rationing books are being asked for, wherever congressional salaries are being discussed, wherever profits are being counted up.

The economic salvation of the nation, confronted as it is with a national expenditure that staggers the imagination of all time, depends not upon the financial wizardry of a few administration officials in Washington, but the simple honesty, plain economy, and unsupervised faithfulness of "every bloomin' soul."—*The Christian Advocate*.

PERSONAL PROBLEMS IN WARTIME

"It seems silly to be talking about my personal problems now. They look so small in comparison with the world problems we are facing."

More than one pastor has heard these words since Pearl Harbor. They were spoken by a young business man whose marriage was on the verge of breaking up. They came from the lips of a school-teacher with a deep sense of guilt because her conduct was out of harmony with her ideals. They were voiced by a young office secretary who was finding it difficult to get along with her associates.

Each of these people had a personal problem, but also had the good sense to

Reports from Russian Mission Fields

of the Russian Missionary Society, Inc., cover several pages of the December issue of "The Friend of Russians" which will be sent free to any address on request. Up-to-date testimonies to the great power of God's Word in European lands, Palestine-Asia, North and South America and Australia appear regularly. The magazine contains accurate, authentic and authoritative information concerning Russia and the Russians. The Russian Missionary Society conducts the old-est evangelical, social and orphanage ministry among the Russians. Numerically the greatest white race in the world—220 millions, including 6 million Children of Israel: over 1/3 of the Jews in the world—this is our field! The ministry in several hundred preaching stations in Poland has been re-established. Souls are saved daily. "Brethren, pray for us." The challenge is overwhelming.

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try to find help. But when the problem was held up for examination, it seemed so insignificant compared with the world cataclysm. Was it not petty for them to be concerned with themselves at such a time?

Each of us wants to make our best contribution now. But—and this is what counts—we fail to do this to the extent that we are burdened with deep inner conflicts. If our relationships with other people are very strained and unhappy, we shall not be of much use to our country. If we are paralyzed by fear, anxiety, guilt, or resentment, we shall not be very efficient helpers in an all-out effort. To help the world we must first work out our own troubles. World problems must not be used as an excuse for refusing to face inner problems.

He who is sick has need of a physician. To have unsolved problems is to be sick. But sickness, especially this kind, can be healed. As it is so often a disease of the soul, so the best physician is usually he who deals with the soul—the pastor. More than ever he is making central his function of counseling with individuals.

More pastors are equipped to give help on personal problems than is usually realized. A middle-aged woman recently came to her pastor some time after a series of consultations had been concluded, and said, "I don't know how to thank you. You've saved my home. Yet I turned to you only in desperation because I didn't know where else to go." Fewer homes would be threatened if peo-

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ple realized before they became desperate that the pastor could help.—Carroll A. Wise, Th.D.

THIS MATTER OF SUNDAY WORK

It has been sometimes assumed that this problem of Sunday work is a modern embarrassment to our people. This is not so. Those of us who worked for others thirty and forty years ago know that Sunday work was as much an issue with Christian people then as now.

My half-brother, much older than I, was employed in a large railroad paint shop. He was not a professing Christian. Often at the request of the general foreman he worked on a Sunday. I went to work as a painter's helper in that shop. One day my brother told me, "Wheeler (the foreman) said to me, 'If I ask Carl to work next Sunday, will he work?' I said, 'He will not.' He said, 'What if I tell him that if he will not work on Sunday I will fire him, will he work?' I said, 'He will not.' Then Wheeler said, 'I will not ask him.'"

That is how near I came to losing my job in that paint shop.

Another incident which occurred at an earlier date. One of our class leaders in Denver was a man with five children. His mother also lived with him, so there were eight in the family. Jobs were precious. The "panic" of the 90's was not over. There was no "government relief." You could find work or starve. That man

worked as a laborer for the Denver Gas and Electric Company. One Saturday the foreman announced, "All hands work tomorrow." The class leader privately talked to him, telling him that he was a Christian and therefore did not want to do the Sunday work. The foreman gruffly said, "If you don't come back tomorrow, do not come back on Monday."

He did not go on Sunday, Monday or Tuesday. Wednesday the company sent for him, put him back to work, and by a series of quick promotions over three years made him general superintendent of the street construction work of the company.

Ten thousand other men have faced the issue. Many have simply said in substance, "A man must live, you know," or "To take care of my family is a primary obligation," and have capitulated. They have placed material things first. God has not had a chance to do for them.

This discussion has no reference to necessary Sunday work.—Carl L. Howland, in *The Free Methodist*.

BITS OF NEWS ABOUT CABBAGES, BEER, ETC.

It is the government's policy to build officers' clubs on military bases, and officers are expected to patronize these clubs sufficiently to carry running expenses. It is reported that the bar and slot machines were the principal sources of revenue in Hawaii. Outside the camp there were 428 places where liquors were sold.

"C.I.O. orators charge losses the result of shipping muddle. Hundreds of ships return to this country with empty bottles and champagne, although raw materials were on the dock from which the ship sailed" (*Boston Herald*, Nov. 12, 1942).

Drew Pearson, in *The Boston Traveler* (Nov. 3, 1942): "One vessel carrying supplies from a west port to the Solomons was loaded with almost half a cargo of beer. Another was loaded with cabbages. Cabbages and beer may be relished by the Marines, but cargo space is valuable." And furthermore, cabbages and beer are plentiful in nearby Australia.

"The sale of beer on military reservations . . . facilitates control and discourages excesses" (*Secretary Stimson*).

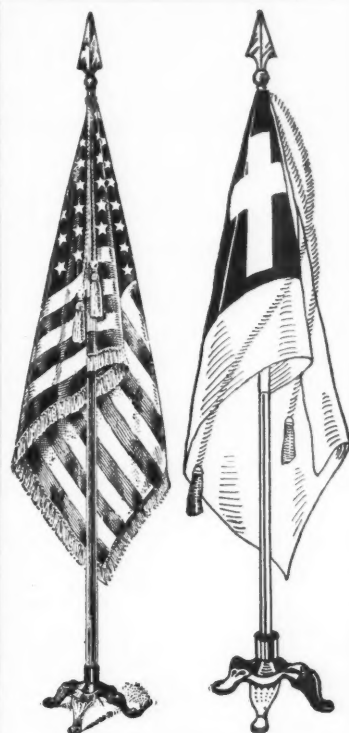
The New York State Liquor Authority explicitly stated, you may recall: "Alcohol should never be used by those who are likely to be called upon unexpectedly for maximum exertion, skill, and judgment."

Strange it is how liquor on a military reservation "facilitates control and discourages excesses," and has such a deleterious effect when indulged in by soldiers and civilians, both men and women, as the drunks on our streets demonstrate.

Senator W. Lee O'Daniel put the matter in this common sense way: "I do not know (neither do you) of a successful business institution in the United States that permits booze to be sold and consumed in its factories, and yet our government, engaged in a life and death struggle, permits it. It could cause us to lose the war."

"Dissipation and self-indulgence are forerunners of defeat."

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DELIVERY GIVES POSSESSION

A Pekin girls' school grew in numbers until additional buildings were needed. These were purchased from a Chinese family whose property adjoined the school. After much bargaining a sale was effected. The papers were drawn up and the purchase price paid. But in the fall the school was unable to occupy the buildings because the Chinese family had not moved out. *Purchase gives title, but only delivery gives possession. Your life belongs to Christ by right of purchase, but have you moved out so that He can move in?*—Ruth Paxson.

MEETING CONDITIONS

A government official in India, who was engaged in irrigation work, came to the proprietor of a field and told him he was going to make it fruitful. To which the proprietor answered, "You need not attempt to do anything with my field; it is barren and will produce nothing." The official replied, "I can make your field richly fruitful if it only lies low enough."

If you and I are willing to go down, down, down, Christ will fill us with what will bring forth fruit.—Gordon Watt, in *The Cross in Faith and Conduct*.

CINEMATIC ALUM

The cinema has fed this generation upon sensationalism until today only the highly exciting is of the slightest interest. It reminds one of the deadening effects of alum. If the mouth is drenched with a solution of this drug, it penetrates the palate and coats the taste glands, so that delicious food becomes a mockery and refreshing drink insipid. *The "movies" feed the hearts of the people on sensational alum, and so they have no taste for the heavenly manna.*—Lester F. Sumrall.

"PULL THE BELL WITH ALL YOUR MIGHT"

"Good prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask." "Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but *he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.*"—C. H. Spurgeon.

WILLING CO-OPERATION

Henry Ward Beecher was told of a horse that he was hiring. "He will work any place you will put him and will do all that any horse can do." Beecher regarded the horse with great admiration and said wistfully, "I wish he were a member of my church."—S.S. World.

TESTED BY THEIR FRUITS

At Orlando, Fla., a naturalist has on exhibit a private collection of more than 150 different species of orchids and more than 400 species of bromels and other epiphytic plants. The best known bromels are the pineapples and the so-called "Spanish moss." Throughout this botanical display there are many plants whose identity has not been established, the determining factor being flower and fruit. *By analogy, the identity of many so-called Christians has not been determined, for they have not exhibited either flower or fruit.*—John R. Riebe.

VIEWPOINT

A woman and her guest were seated on a veranda. The guest remarked, "What a beautiful view you have!"

"Of the pumping station?" questioned the hostess.

And the guest graciously responded, "It depends on which way you look. I was looking toward that beautiful ravine."

Undoubtedly the view depends more upon the observer than on the viewpoint. The world is full of beautiful things if only we open our eyes to see them.—The Teacher.

INSPIRATION MAKES A MINISTER

The apostles had a true conception of the spiritual election and function of the Church. "Thy money," said Peter to the sorcerer, "perish with thee, because thou hast thought that the gift of God may be purchased with money." The Church had not then become a machine. Ordination was not then a thing to be arranged. It was *inspiration*. It was the sudden seizing of the mind, and its transformation into spiritual dignity and majesty.

We do not understand this now. Men are now "prepared" for the ministry. Now we "educate" men for the pulpit. By all means be educated, be instructed; but educate the *man*, and the *citizen*, and let the *pulpit* alone. You do not educate the poet. You educate the man; and too much education we cannot have. There is no virtue in ignorance; ignorance is always weakness. Therefore would I uphold strenuously the education of the citizen, the subject, the man, the individual, but let the pulpit receive the gift of God.

We are not to come to this work by arrangement of man. The ministry ought not to be a class, or clique, or sect of its own by any man's arrangements. It should be elect of God. A minister should wear his credentials openly, and they should be so written that none can dispute their authenticity. Educate men for the ministry! "Thy education perish with thee, because thou hast thought that the gift of God" could be purchased by schooling. Get all the education you can;

be the best informed man of your circle, so far as is possible. Encourage intellectual ambition, and satisfy it even to satiety. But inspiration makes a minister!

And inspiration makes the Church. In such a sense as we rarely realize is that word true. "Not by might, and not by power, but by my spirit, saith the Lord." When the Church learns that lesson, the Church will have no need to cry out for more ministers, for the Church will by such a feeling utter a prevailing prayer to heaven that "laborers may be thrust into the harvest."

Are you, young man, considering whether you will enter Christ's ministry or not? Then pray God you may never enter it; for it is not a question for consideration. There are those—shame on their gray hairs—who are telling us that if the Church would offer more money to the young men of our "better families" they might possibly give themselves to the ministry! A malediction from heaven be upon such thoughts! Does Christ want the members of our "better families" to be kind enough to accept positions as His ambassadors, and expositors, and friends? He was always despised and rejected of men. He will choose His own ministers. He will see to it that the pulpit is never silent. It may change its form of utterance, and its attitude toward the whole necessity of civilized life; but Christ will find His own ministers, and inspire them with His own spirit.—Joseph Parker, in *The People's Bible*.

THE HUMAN MACHINE

Engineers are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telegraphic mechanism equal to our nervous system; no radio so efficient as the voice and the ear; no camera as perfect as the human eye; no ventilating plant as wonderful as the nose, lungs, and skin and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of the highest respect and the best care?—Floyd Parsons.

The most terrible effects of persecution are not visited upon those who are persecuted. They are visited upon those who *do* the persecuting. Nero's persecution of the Christians only spread and strengthened Christianity, but it unleashed a wave of degeneracy which helped to destroy the brilliant Roman civilization.

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THE SONS OF JESSE

A. Di S., Camp Hood, Tex.

Question: According to I Samuel 16:10, 11, Jesse had eight sons, whereas I Chronicles 2:15 declares he had only seven. How can these statements be reconciled?

Answer: It is not said (I Chron. 2:13-15) that Jesse had only seven sons. This passage simply enumerates seven. The writer's chief purpose here is to trace Messiah's royal descent through the kingdom and tribe of Judah and especially through the family of Jesse, which, because it is the family of David, is the most important of them. He therefore makes mention or omission as it suits his purpose. Hence the names of three of Jesse's sons are included here which are nowhere else mentioned. It is possible (II Sam. 17:25) that Jesse had two wives to whom belonged one of the eight sons and that it suited the chronicler's purpose, for reasons not given, to omit this one. It is more likely, as most think, that one of the eight sons died early or without posterity and is omitted from the list for this reason. Objection to the Bible's truth and veracity on the ground of such a small and apparent contradiction is generally a mere quibble. It in no way affects the great central theme and doctrines of the Word of God.

—PAPQ—

JEPHTHAH'S VOW

A.L., Knox, Ind.

Question: According to Judges 11, would God accept or allow a human sacrifice, as in the case of Jephthah's daughter?

Answer: The presence of this story in the Bible does not mean that God would accept or even condone such an abomination as human sacrifice. The book of Judges is the record of a people in a period when everyone did that which was right in his own eyes (17:6; 21:25). This story is here, together with many wicked and vile deeds, as a matter of record and for whatever lessons it is intended to teach. In the first place, interpreters of equal scholarship and piety differ as to whether Jephthah's daughter was actually slain and burned upon the altar as a physical sacrifice, or whether something far different is meant, that is, her perpetual virginity and devotion to the Tabernacle service. There is much to be said for both views. If Jephthah did actually offer his daughter as a burnt sacrifice, then it is simply one of countless incidents, both in the Bible and in human experience, in which God

permits for good and sufficient reasons that which He even condemns. It is part of the whole problem of sin and suffering in the world. If it was an actual sacrifice, then it must have brought home to Jephthah and to all Israel the hideousness of that Moloch worship (Lev. 18:21; 20:2; I Kings 11:7) with which he must have been well acquainted (having lived among the Ammonites), and the lamentable error that God is pleased or propitiated with human suffering. In any case, it is a lesson to us of human rashness and folly and of the errors into which a lack of knowledge of God, His character, His ways and requirements of us may lead us.

—PAPQ—

BAPTISM FOR THE DEAD

M.A.S., Marengo, Ohio

Question: What is the baptism for the dead mentioned by Paul (I Cor. 15:29)?

Answer: This passage has produced some thirty different explanations, none of which can be advanced with certainty. It is thought by some to refer to a "vicarious" baptism of living Christians in behalf of relatives or friends dying unbaptized. Others believe a particular class of dead is meant here because of the presence of the article, *the* dead. They are thought to have been martyrs whose death had brought about the conversion of many who had witnessed it. Some of these converts are said to have been baptized *for the sake* of such martyrs. Others refer this practice merely to primitive, pagan superstition. It must, of course, be clearly understood that the apostle certainly does not commend or condone such a practice, but simply uses it as an argument in favor of a bodily resurrection. If dead persons are not raised up, why be baptized for them as some were doing, whatever the reason. However, it would seem strange that the apostle should appeal to such a pagan or heretical practice to support his sublime argument for such an exalted doctrine as the resurrection. With this in view another explanation has been suggested which, ignoring the present punctuation of the verse, reads, "What shall they do that are being baptized? It is for the dead [for corpses] if the dead [dead people] rise not." This means that if Christ is not raised, then our baptism with Him in death would end only in the tomb. In this view there is no such thing meant here as a baptism for the dead in the sense in which it has been generally understood.

—PAPQ—

LUKE, GENTILE OR JEW

E.E.M., New York, N.Y.

Question: Was Luke a Gentile or a Jew?

Answer: Luke is most generally re-

garded as a Gentile by birth. It is true he displays an intimate knowledge of Jewish life and doctrines, but any proselyte to Judaism could have been acquainted with all this. Luke, no doubt, was a convert to Christianity from Judaism to which, if a Gentile, he had first become a proselyte. Acts 1:19 seems to indicate that his native tongue was other than that of the Jews, while his writings are said to betray Greek accent and abundance of Greek idiom. This in itself is not necessarily proof of Gentile, Greek origin, but Colossians 4:12-14 includes him in that group of believers who might be inferred as being *not* of the circumcision, and therefore Gentile, in contrast to the group of verses 10, 11, who are stated as being "of the circumcision."

—PAPQ—

ZECHARIAH, SON OF BERACHIAH OR JEHOIADA

W.B.M., Fort Worth, Texas

Question: Who is the Zechariah mentioned as having been slain between the temple and the altar (Matt. 23:35)?

Answer: The Zechariah of Matthew 23:35 is stated to be the son of Berachiah. This Zechariah, however, is the prophet who wrote the prophecy named after him. He lived after the Babylonian captivity and nothing is anywhere said about his having been slain. However, there is a Zechariah, the son of Jehoiada (II Chron. 24:20, 21), who lived about three hundred years earlier and was thus slain. There can be little doubt that this is the Zechariah really referred to in Matthew. The difference in the text may be due to circumstances unknown to us. It is possible that an error has crept into the translation; or that the two names became confused, since the books of Chronicles appear last in the order of books in the Hebrew Old Testament on the one hand, and the prophet Zechariah is one of the last of the prophets in point of time, on the other hand. The words "son of Berachiah" are omitted from Matthew in one of the most ancient manuscripts, the Sinaitic, and it is quite likely that the Lord Jesus never uttered them. In any case, it in no way affects the truth of the New Testament. The incident was perfectly understood by the Jews, upon whose minds this crime of II Chronicles 24:20, 21 had made a great impression and concerning which many legends had arisen.

—PAPQ—

SATAN IN HEAVEN

W.W.H., Wrightsville, Pa.

Questions: (1) Does Satan have access to or reside in heaven, and if so, how can the saints be in happiness? (2) Was he not cast out of heaven (Rev. 12:9) some time in the past?

Answers: (1) Satan certainly does not "reside" in heaven, but Scripture does declare that he has access to heaven, where he is said to be the accuser of the saints (Job 1:6-12; Zech. 3:1, 2; Rev. 12:10). This does not mean that his accusations are successful, or that the saints have anything to fear, or may be rendered unhappy by it (Rom. 8:33, 34; 1 John 2:1; 4:18). He appears to "reside," if we may use such a term, in "heavenly places" as "the prince of the power of the air" and ruler of a host of wicked spirits (Eph. 2:2; 6:12). He is ultimately to be cast out of the heavenly places. This was prophetically declared by our Lord (Luke 10:18; John 12:31). (2) We believe the events described in the book of Revelation after the third chapter to be in the future. John simply sees a vision of things yet to be and uses the past tense in describing later what he saw, and also to denote the certainty of their fulfillment. In the same manner the prophet Isaiah used the past tense (Isa. 9:6, 7) in prophesying the birth and future reign, or both advents of the Lord Jesus. The same is true of many other prophecies in the Old Testament. The context of Revelation 12:7-9 clearly reveals that it all lies in the future.

—PAPQ—

THE ATTRIBUTES OF GOD

R.L.A., Bartlett, Tex.

Question: What are the attributes of God?

Answer: The attributes of God are those divine qualities or perfections which reveal Him more fully to us. They describe His essence or being, although they are not each one a part of His essence. All of God's essence is in each of His attributes. He is not essence and attributes, but essence in attributes. The attributes of God, then, may be said to be those qualities which reveal Him to us. They may be divided into two classes: those which are not communicable, and those which are communicable. The former are His self-existence, infinity of perfection, eternity, immutability, omnipotence, etc. The latter are knowledge, wisdom, love, holiness, righteousness, truth. Mankind, made in the image of God, possesses the latter in some measure, although corrupted. Only in Christ and the new birth are they brought to their proper measure and development.

—PAPQ—

KINGDOM OF HEAVEN OR OF GOD

W.F.G., Yakima, Wash.

Question: How is it that the phrase "kingdom of heaven" in Matthew appears as "kingdom of God" in other Gospels in the same connection?

Answer: The phrase "kingdom of heaven" is peculiar to Matthew. Matthew was writing to and for Jews, to whom the phrase was especially familiar, while Mark is considered to have been writing for the Roman world in general. These Gospels were separate, of course, for many years before they came together in one volume in the New Testament. The Gospel of Matthew is believed by some scholars to have been written origi-

nally in Aramaic and then translated into the Greek, from which we derive our present translation. In that case, especially, Matthew would contain the phrase "kingdom of heaven" as one current among and preferred by the Jews. They often used the word "heaven" instead of God in order to avoid mentioning that name, as they do in Hebrew to this day. In Matthew 5:34, the word "heaven" really stands for God. Mark and the other Gospel writers did not make this distinction, partly because they were not writing particularly to Jews who were especially concerned about a Messianic kingdom.



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February 14

JESUS HEALS A MAN BORN BLIND

John 9:1-38

Golden Text: "One thing I know, that, whereas I was blind, now I see."—John 9:25.

THE love of Christ is seen in its full beauty against the background of man's hatred and unbelief. Last week we saw Him coming away from the stones with which His enemies sought to kill Him. As He passed by He had the time and the compassion to stop and help a man who had been born blind. His disciples, afflicted in some degree with the speculative tendencies of their time, saw in this blighted life only an illustration of a theological theory about sin.

But Jesus, by a loving and gracious act, stirred in the heart of the man that faith which caused him to obey—to go, to wash, and to see (v. 7). The enemies of Christ were not willing to believe even what they now saw to be true. Their stubborn unbelief shut the door to blessing for them, but the blind man received three things by faith:

I. Healing (vv. 18-23).

The argument with the man's parents hinged on one point—he had been healed of his blindness. The parents were unwilling to risk excommunication by discussing the matter, but they did know that he had been blind and now could see. That was clear.

An experience like that is impossible to deny. The healing of the soul of man in regeneration is also a stubborn fact which deniers of God's Word and God's grace are unable to meet and overcome. The one who was blind and now could see had no questions about the deity of Christ and His saving power. What is more, he was not afraid to testify. He could "speak for himself" (v. 21).

Note the difference between the three classes here: blind and stubborn unbelief (v. 18), faith too fearful to speak (v. 22), and the assured faith of the one healed. That is our next point.

II. Assurance (vv. 24-34).

The appeal of the Jews in verse 24 based on their statement, "We know that this man is a sinner," reminds us that there is no knowledge so absolute (and so absolutely wrong) as that of ignorance backed by self-conceit.

They said they knew, but did not. The man had complete assurance by faith and by experience. He did not argue (v. 24), he simply restated his healing. "I was blind—now I see." When they evaded that reply (for they dared not meet it), he thrust deep with the convicting fact

that God does not perform His miracles in response to the prayers of a wicked man. That was too much for them, and they cast him out.

Even as the stupidity and stubborn willful unbelief of our Lord's enemies grew step by step, so also did the healed man's assurance grow as he testified. First he called the Lord "a man called Jesus" (v. 11); then "a prophet" (v. 17), and then at last, "the Son of God" (vv. 35-38).

Standing true to Christ and speaking for Him means growth in faith, in knowledge, and in grace. It may mean persecution and even exclusion, but remember that when the man was cast out by the haters of Christ, he met Christ. "His excommunication was a promotion. He went from the synagogue to the Saviour" (Scroggie). And that is our third point.

III. Fellowship (vv. 35-38).

He did not know Jesus. He had heard His voice, but he was blind then and had not seen Him. He probably did not know where to find him. Then, too, he was now an outcast under the disfavor of the authorities, and even his friends would fear to be seen with him.

But Jesus sought him. Ah, that's the glorious difference between our Lord and those who look at the outward appearance of things. He went to find the man who now needed fellowship, instruction and encouragement.

He had sought the man out to heal him, now He sought him again to help him spiritually. We need to learn of our Lord that we are not to wait until the sin and suffering of men force themselves upon our attention and force us to do something. We are to go out into the highways and the hedges and urge sinners to come to Christ. We have failed in this. We have built churches and expected the people to come, instead of going where the people are, and bringing them the gospel. The war is teaching us some lessons in that connection, but we are none too quick to learn and to act.

There is a beautiful touch in verse 37. Dr. Maclaren points out that when speaking to the woman of Samaria, Jesus said, "I that speak unto thee am he," but to the man who had just begun to see He said, "Thou hast both seen him, and it is he that speaketh to thee." The Christ who gave sight, now gives Himself to be seen.

Faith blossomed out into its fullness as the man said, "Lord, I believe," and worshiped Christ. Then he had real fellowship with the Lord. What a blessed conclusion for a day begun in the darkness of physical and spiritual blindness, and which ended by looking full into the glorious face of Christ not only physically but spiritually as well.

We may not see Him now with our outward eye, but the eye of faith still looks and says, "I believe," and we too worship.

February 21

JESUS THE GOOD SHEPHERD

John 10:1-16, 27-30

Golden Text: "I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

BEAUTIFUL and meaningful as they are, none of the other figures or types of our Lord's redemptive work have a stronger appeal than that of the good shepherd. Even those who have never tended sheep nor yet seen them under the shepherd's care sense the telling aptness of the allegory of the Good Shepherd. We know how much we are like sheep needing the tender shepherd's care, and we soon learn to know and to trust Christ as the True Shepherd of the flock.

The very familiarity of this passage may make it a bit difficult to teach. Let us try to bring out with fresh emphasis its important truth.

The center of the picture is the Good Shepherd, and it is around Him that we group our thoughts.

I. He Knows His Sheep (vv. 1-5).

At night, whenever possible, the sheep were brought into a fold, a walled-in enclosure with shelters and with a single gate. Many different flocks were kept together under the care of an undershepherd. In the morning the shepherds came to lead forth the flock. They came by the door, not as the thieves of the night, who sought to come in by stealth over the wall.

When the shepherd called, his own sheep responded. We are told that they would not come at the call of a stranger—not being ready to trust him.

The application is obvious, and yet a word is in order. We ought to examine ourselves and see whether we do indeed know our Lord's voice. Do we respond when He calls us? Then, too, let us be on the lookout against those who profess to be shepherds, who call themselves "pastor" or "reverend," and have only one purpose—to despoil the sheep. They are "thieves and robbers"—Jesus said so. They are only interested as long as it pays. The true shepherd cares for his sheep.

II. He Protects His Sheep (vv. 6-15).

Not only thieves, but wild animals would attack sheep, and it is said that often the shepherd died to protect them from harm. But the hireling, serving for

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what he can get out of it, is not interested any longer. When danger appears, he flees. He has not the real shepherd heart and cares not if the sheep be destroyed. Having stolen them to enrich himself, he will not defend them at the cost of his own life.

Note the sharp contrast of "I am the good shepherd" with the dark picture of the faithless hirelings. Not only does it magnify His goodness, but it deepens the blackness of their treachery.

We should recall that the Good Shepherd is able to protect His sheep; for while He lays down His life for them, He takes it again in victory over sin and death (see vv. 17, 18). The Saviour seemed to have been defeated at Calvary, but He arose again, and ever liveth to make intercession on our behalf (Heb. 7:25).

What assurance there is here for the child of God. We may fully trust Him—always. But this is not to be a selfish joy. There are others to be brought in.

III. He Seeks Other Sheep (v. 16).

The other sheep Jesus had in mind were probably the Gentiles. The believers He then had were Jews, but the day was to come when the Gentiles were to hear and believe. His desire for them may well stir in our hearts an eagerness to go out and bring in all—both Jew and Gentile—who will, by believing in Christ, become members of His one fold.

Note the word "must" in verse 16. It does not say "if convenient," nor "when we can raise enough money," nor "after our local debts are paid" we will go out and seek others. There is a divine imperative here—it "must" be done.

Let us not fail to gather the full significance of the expression "one flock, one shepherd." We are not interested in any manufactured unity of man-made organizations. Certainly we will not accept union which means compromise of essential truth. But unity under Christ, the one great Shepherd, that we want—yes and will have. He makes that certain—"they shall be one flock."

Let us not put hindrances in the way of that kind of unity, and let us not be delinquent about seeking the "other sheep." Now a final word.

IV. He Keeps All His Sheep (vv. 27-30).

These words (said after a period of weeks had elapsed) stress the blessed assurance which comes to those who follow Christ. Jesus rebuked the Jews for their unbelief, telling them that they were not His sheep.

Those who are His have been given to Him by the Father—an eternal gift to Him—and He gives to them eternal life.

The power back of this whole matter is evident in verse 30. Christ is God. He who is in Christ's hand is also in the Father's hand, "and no man is able to pluck them out of the Father's hand." Instead of trying to modify that statement, or to quarrel with those who believe it, every Christian ought to accept it and shout "Hallelujah!"

No wonder Paul, as he wrote about these things in his letter to the Romans, burst out in praise, "Who shall separate us from the love of Christ?" and says



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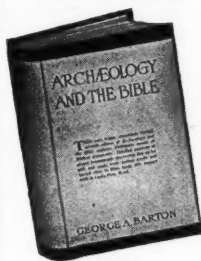
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February 28
JESUS RESTORES LAZARUS
TO LIFE

John 11:32-35, 38-44

Golden Text: "I am the resurrection, and the life."—John 11:25.

SUFFERING, sorrow and bereavement are so common in our day that this lesson is peculiarly appropriate. Life, even to the Christian, finds its full measure of things which hurt and grieve. Many ask, "Why must I, a follower of Christ, bear such burdens?"

The answer is, that while the believer is not "of the world," he is "in the world," and here he must meet the problems of life, including the evils to which the flesh is heir because of sin. The fact that Jesus is our Friend and our Saviour does not exempt us from human sorrow, but it does assure us of the needed grace to bear the trial and makes us ready to trust Him even in life's darkest hour.

Lazarus, the friend of Jesus, was sick. The home in which Jesus had found rest and fellowship was in deep trouble. Jesus was no longer in Judea. In haste, word was sent to Him of His friend's illness. But He did not come.

Why does He delay? Such is the heart-cry of thousands today who call on Him in their hour of trouble. The purposes of God we cannot fully understand. We need only to trust Him and abide His time.

Notice that His failure to respond at once to the message of Lazarus' sisters did not mean that He had deserted them (John 11:4-6). Nor did it mean that He had denied them His help (v. 7). Lazarus may have been dead before the word reached Him. He may also have delayed that there might be no question about the resurrection miracle, or in order that their faith might be strengthened.

Above all, note that He came. He always does. Jesus has never failed any child of His. The time and the manner of His answer to our prayers may not conform to our opinion of what should have been done; but let us remember that we know only in part. He knows all. Let us trust Him. Job, in his darkest hour, said, "Though he slay me, yet will I trust in him" (Job 13:15).

The steps from sorrow to victorious joy in this story are three in number.

I. Death and Tears (vv. 32-35).

By the time Jesus came, Lazarus was dead and his family and friends could only weep as they said, "If thou hadst been here—" Try as we may to temper its cruel blow, the fact remains that death is the enemy of man. It came into the world as the result of sin (Rom. 5:12), and only in Christ is it "swallowed up in victory" (I Cor. 15:54). Until the glorious day of Christ's returning, when the redemption of the body will be complete (Rom. 8:23), death will continue to bring sorrow to the heart and tears to the eyes.

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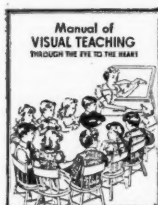
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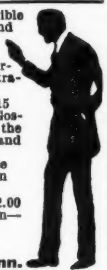
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But let us not fail to notice that as the friends of Jesus, we do not sorrow alone. "Jesus wept" (v. 35) with Martha and Mary. We know that He weeps with us in our trying hour. He is the "friend that sticketh closer than a brother." He is the one who gives grace to meet the deepest sorrow, and to bear it with grace because of His tender fellowship.

II. Faith and Hope (vv. 38-40).

"If thou wouldest believe, thou shouldest see the glory of God," said Jesus to Martha. She must look beyond the evident fact of the deadness of her brother and see God's glory in his resurrection. Thus faith assures us that those who believe in Christ have more than the comfort of His sympathizing presence—they have a sure hope (read I Thess. 4:14-18).

Sorrow and unbelief would becloud our faith and thus rob us of our hope. Martha needed to have her faith stimulated by the gracious words of the Lord; and then she triumphantly put her hope in Him, the Christ of God. Once we recognize Him as God, we have no hesitation in believing in His miraculous power.

III. Christ and Resurrection (vv. 41-44).

Majestic and authoritative are the words of Christ, "I am the resurrection and the life" (v. 25). He it was who gave life, for was He not "in the beginning with God"? And is it not said of Him, that "all things were made by him" (John 1:2, 3)? Paul tells us that "by him all things consist" (Col. 1:17). He is the only one who could say, "I lay down, my life . . . I have power to lay it down, and I have power to take it up again" (John 10:17, 18).

So it can rightly be said that if we have Christ we have everything—both in

this world and in the world to come. But if we do not have Christ, we have nothing; we are without God and without hope. "He that believeth in me, though he were dead, yet shall he live" (v. 25) is the promise of Christ to us. Let us believe it.

The resurrection power of Christ is at work in the world today raising the spiritually dead to newness of life in Him.

May we see many such a Lazarus called forth—loosed from the grave clothes of sin and set free.

March 7

BIBLE TEACHINGS AGAINST DRUNKENNESS

I Samuel 30:16, 17; Isaiah 28:1-4, 7;
Galatians 5:19-21

Golden Text: "Strong drink shall be bitter to them that drink it."—Isaiah 24:9.

SOWING and reaping is one of those universal laws which applies in all realms of life. What we sow we reap, whether in the farmer's field, in our national life, or in the life of the individual. It is true physically, mentally, morally and spiritually.

How surprising then that intelligent Americans think we can go on with the use of intoxicants which have destroyed other nations and expect to escape the same sad consequences. Professional men have wrecked their careers, business men lost their hard earned positions, and rich men dissipated their inheritances; and at the same time each of them has fallen into moral decay—all through their inability to control their desire for drink. Yet we continue to license its sale, and so another generation of young men must meet the same temptation.

Our lesson presents three results of drunkenness.

I. Military Defeat (I Sam. 30:16, 17).

A crisis in the life of King David is related in this chapter. The Amalekites had taken Ziklag. The king and his family were prisoners, held by a host of barbarous men far too strong for them to oppose. He inquired of God and was told to attack. With his little army of 400 men he defeated them. Why? Because in a drunken debauch they were celebrating their victory of the day before.

This was not the first, nor the last, time that military defeat followed indulgence in alcoholic beverages. It has happened even in the present war. Have we learned the lesson? Will we avoid that danger? Evidently not.

In this country our armed forces and defense workers are constantly exposed to temptation—and how many of them fall, anyone may know who has eyes to see.

From distant battlefronts come disquieting reports that intoxicants are among the "supplies" which find quick transportation to the very front, where they are soon put to their destructive use.

There is something radically wrong here, and America had better wake up and make it right!

II. National Decay (Isa. 28:1-4, 7).

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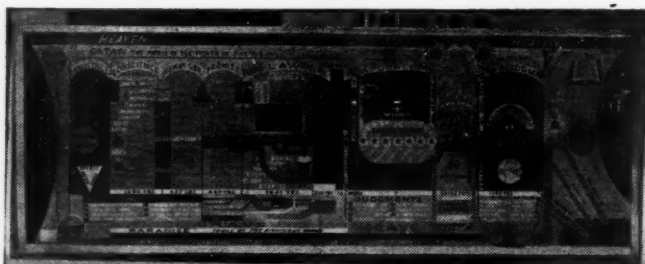
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Isalah was a mighty voice against moral corruption, and for the righteousness of God. With true prophetic insight he saw beneath the outward prosperity and apparent glory of his people, and exposed the sins which would soon destroy them as a nation. Outstanding among these destructive forces was drunkenness.

Turning first to the northern kingdom of Israel (for the nation had now been divided), he tells them that though their valleys may be fertile and their cities resplendent, the collapse of all their boasted greatness will surely come if they live in revelry and drunkenness.

He speaks of the coming of "the mighty and the strong one" (v. 2) who will be like a destroying storm. He refers to Assyria—itsself an ungodly people, but used of God to scourge His own people who had become indulgent and sinful.

There is a truth here which we need to learn. When nations forget God and fail in their responsibilities to Him and to their fellow men; when they become vain and self-indulgent, God will bring judgment upon them. He may use as His instrument nations who are themselves pagan, to accomplish His purpose.

That purpose is that there may be repentance and a renewal of a right attitude toward God. Isalah found little hope of that, for as he turned to his own people, Judah, and to the very center of the religious life of their nation, Jerusalem, he found that even the prophets and priests were reeling with strong drink and wine.

The people should be led in repentance and righteousness by their religious leaders. How sad that some set an example in the other direction. Others who live personal lives above reproach are silent on these important questions lest they give offense to someone who may make it difficult for them. How sad!

III. Eternal Destruction (Gal. 5: 19-21).

Military loss and national declension should be enough to align every right thinking person against intoxicants. But far worse is the fact that they bring many, many men and women into eternal separation from God.

In this passage "drunkenness and revellings" find their proper place with the other works of the flesh which close the door to the kingdom of God. There is no use trying to dismiss or cover it up as the unfortunate weakness of an otherwise nice person, or the natural result of a bit of social fellowship.

America has too long regarded a drunken person as a joke—or at most a bit of a nuisance to be indulged and tolerated. The Bible says that "they who practice such things shall not inherit the kingdom of God" (v. 21).

That is plain enough, isn't it? Mr. Drinker, outside or inside the church, had you better not think about that before you drink again? Church of Christ, is it not time for you to do something more effective to deliver the young men and women of America from the constant temptation now placed before them to begin the course which may lead to a drunkard's grave, and to eternal destruction?

Everest—A Similitude of Our Lord's Return

(Continued from page 336)

ness, and, as on the previous day, we were at last engulfed by mists that seemed permanent. I did not even again see Kanchenjunga. That glorious land of Himalayan snows, never once did it show that second day. And yet I had some good views of the immediate vicinity, the lower mountains, the villages, and the road over which I had come. Waiting for a sight of Everest I got a better view of my own position. Directions and distances, conceived of in the fog, became truer as I saw them while waiting for what I still wished to see. The road which had been a succession of foggy segments, as I traversed it became a clear whole as reviewed from the Everest lookout.

The train that eventually took me away was soon leaving Darjeeling. The same toylike dimensions as two days before! Down we went, down past the tea plantations, down through the dense woods of the lower slopes, and out upon the great Plain of Bengal, for profuse fertility a very Canaan!

I missed Everest. But I am not a skeptic; I am not a mocker. And of that loftier Everest of which I have been thinking while writing of a journey to the Himalayas, I declare my firm resolve by God's grace to watch with eyes peeled until either "the clouds have rolled in splendor," disclosing His appearing, or I am called away for an earlier passage to Canaan.



Soldiers ★ Sailors ★ Marines ★ Coast Guards ★

(Continued from page 352)

life and furnished many laughs. It has for some time now been my privilege and pleasure to thank God for you, morning and night. I shall continue to do this, and you know that I'm going constantly to take you with me to the throne of grace and ask God to protect and keep you from all harm.

Be a good boy in the service and never forget that you are still your mother's baby boy, although you're legally a man. You will not disappoint her I know. Live close to the Lord Jesus Christ, and placing your trust completely in Him you will be safe.

Make the letters of your name, J-I-M, really stand for Jesus Is Mine.

Will you keep the Testament I gave you with you all the time and read daily from its pages? Then share its truth with the fellows with whom you are associated. This is your big chance to help your friends and the ones you'll come to know in the service.

I commit you to the One who is able to keep you, your Saviour and Friend.

Hurry back, because there will be a big job for you to do when this war is over.

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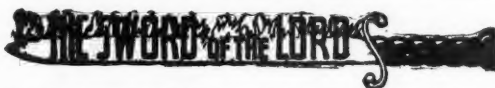
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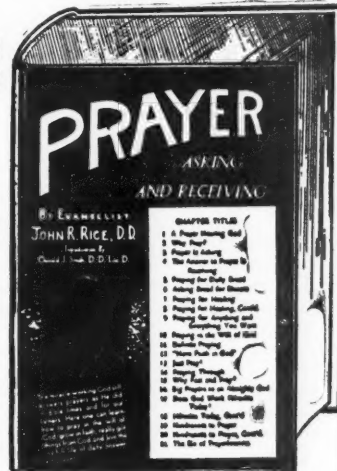
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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



THE PARABLE OF THE POUNDS Luke 19:11-28

1. The Time of Committing (v. 13).
2. The Time of Occupying (v. 13).
3. The Time of Accounting (v. 15).
4. The Time of Rewarding (vv. 17-24).

—Elmer A. Katterjohn.

BRINGING BACK THE ARK I Chronicles 13

1. David Consulting with the People (vv. 1-4).
2. David and the People Insulting God (vv. 5-8).
3. These Actions Resulting in Anger, Fear and Death (vv. 9-13).

—Ralph R. Rayment.

FAREWELLS IN SCRIPTURE

1. Ruth 1:14.
2. Luke 9:61.
3. Acts 18:21.
4. Acts 20:38.
5. Acts 21:6.
6. II Corinthians 13:11.
7. Luke 24:50, 51.

—F. Brandfellner.

SOME PULPITS JESUS USED

1. Housetop (John 3).
2. Well (John 4).
3. Synagogue (Luke 4:16-30, 44).
4. Temple (John 8:2).
5. Mount (Matt. 5).
6. Boat (Luke 5:3).
7. Seaside (Matt. 13:1).

—J. C. Harrison.

THE CHRIST-CENTERED LIFE

1. A Bible-searching Life (Ps. 119:97).
2. A Prayer-seasoned Life (I John 5:14, 15).
3. A God-trusting Life (Isa. 41:10).
4. A Christian-loving Life (I John 4:20).
5. A Soul-winning Life (Prov. 11:30).
6. A Spirit-consecrated Life (Rom. 12:1, 2).

—J. Allen Blair.

THE BELIEVER'S PRIVILEGES IN PHILIPPIANS 4

1. Constant Joy (v. 4).
2. Freedom from Every Care (v. 6).
3. Abiding Peace (v. 7).
4. An Ever-present Friend (v. 9).
5. Never-failing Content (v. 10).
6. Unlimited Strength (v. 13).
7. Every Need Filled Full (v. 19).

—Walter W. Mowle.

A THREEFOLD HONOR

1. The believer is called to be a *co-witness* with the Holy Spirit (John 15:26, 27).
2. The believer is called to be a *co-sufferer* with Christ (Rom. 8:17).
3. The believer is called to be a *co-worker* with God (I Cor. 3:9).

—G. H.

LOOKING UNTO JESUS

Hebrews 12:2

1. For Salvation (Matt. 1:21; Heb. 7:25).
2. For Daily Strength (II Cor. 12:9, 10).
3. For Support (Ps. 55:22).
4. For Security (Isa. 25:4; I Sam. 22:23).
5. For Succor (Heb. 2:18).
6. For Supply (Phil. 4:19).

—R. T.

"LOVE WORKETH NO ILL"

Romans 15:1-3

- I. The Example of the Believer.
 1. Self-denying humility.
 2. Service to others.
- II. The Example of Christ.
 1. Self-abasement and sacrifice.
 2. Servant of all.

—George H. Williams.

GOD IS ABLE

1. To Save to the Uttermost (Heb. 7:25).
2. To Deliver (Dan. 3:17).
3. To Give All Grace (II Cor. 8:9).
4. To Do as He Promised (Rom. 4:21).
5. To Keep in Temptation (Heb. 2:18).
6. To Raise the Dead (Heb. 11:19).
7. To Do Exceeding Abundantly (Eph. 3:20).

—Stella S. Anderson.

WALKING WITH GOD

Genesis 5:24

1. Person—Enoch, the seventh from Adam.
2. Performance—walked. Activity is a sign of life.
3. Partner—God. "With God all things are possible."
4. Perseverance—until God took him home. "Occupy till I come."

—Monard G. Sanford.

INSTRUCTIONS TO PASTORS:

"TAKE HEED"

1. "To thyself" (Josh. 23:11; Ps. 119:9; I Cor. 10:12; Luke 12:15).
2. "To thy ministry" (Col. 4:17; Acts 6:4; Num. 23:12).
3. "To thy flock" (Acts 20:28; Prov. 27:23; II Chron. 19:6, 7; Ezek. 34:1-31).
4. "To thy doctrine" (I Tim. 4:16; Titus 1:13, 14; 2:1, 7, 8, 15; 3:8).

—Lester E. Huber.

THE "NO MORES" OF REVELATION 21 AND 22

1. No More Sorrow (21:4).
2. No More Pain (21:4).
3. No More Crying (21:4).
4. No More Sea (21:1).
5. No More Curse (22:3).
6. No More Night (22:5).
7. No More Death (21:4).

—Stella S. Anderson.

STEPS IN SEPARATION

God calls us from:

1. Activity in the world (II Pet. 1:4).
2. Association with the world (II Cor. 6:14).
3. Attraction of the world (I John 2:15, 16).

Conclusion:

We as Christians should be separated from the places, the people, and the passions of this world (Titus 2:11-14).

—John H. Riutzel.

ADMONITION TO LEARN

1. To see sin as Christ saw it (John 8:44).
2. To see the sinner as Christ saw him (John 8:10).
3. To see the Word as Christ saw it (Matt. 4:1-11).
4. To see prayer as Christ saw it (Mark 1:35).
5. To see the will of God as Christ saw it (Luke 22:42).
6. To see the kingdom as Christ saw it (Matt. 24 and 25).

—R. F. Flint.

WHAT HE HATH DONE

Psalms 66:16

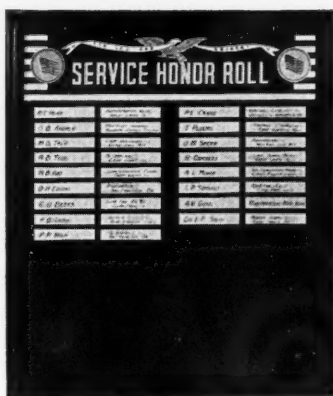
1. His Eye saw me (Job 28:10).
2. His Ear heard me (Isa. 59:1).
3. His Heart loved me (I John 4:19).
4. His Voice called me (Heb. 3:7, 8).
5. His Arm reached me (Ps. 89:13).
6. His Blood washed me (Rev. 1:5).
7. His Hand holds me (John 10:28).
8. His Spirit leads me (Rom. 8:14).
9. His Word comforts me (I Thess. 4:18).
10. His Presence goes with me (Exod. 33:14).

—Elias C. Goehle.

God does not put any of His children through the fire unless there is gold there to be used afterward; He never wastes anything, not even chastening. We don't always like the way He leads us, but on looking back we are thankful that He led us in just the way He did, for His way is the only way that gives lasting joy.

—K. R. H.

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Not until the sparkling facets
With an equal luster glow,
Does the artist choose a setting
For the gem perfected so.

Thus I wait the royal pleasure.
And when trouble comes to me,
Smile to think He may be working
On the gem, small though it be.
All I ask is strength to bear it.
Faith and patience to be still;
Held by Him, no knife can slay me.
Trusting Him, no anguish kill.

—The Mystery of Suffering, by
James H. Brookes.

A STUDY IN PHILIPPIANS 4

1. Christian Stability (v. 1).
2. Christian Standards (vv. 4-8).
3. Christian Strength (vv. 9-13).
4. Christian Sufficiency (v. 19).

—Robert W. Shobe.

THREE EXCELLENCIES OF THE CHRISTIAN GOSPEL I Corinthians 13:13

1. Faith (v. 4). Acceptance of God's testimony concerning Christ.
2. Hope (v. 5). Inspired by God's testimony concerning eternal realities (Heb. 6:18, 19; Rom. 5:2).
3. Love (v. 4). Outpoured through the Spirit's influence or fellow believers (I Thess. 3:12).

—W. T. Forshaw.

GIFTS TO BE DESIRED I Corinthians 12:12-31

Introduction: "But desire earnestly the greater gifts" (v. 31, R.V.). The thought that the apostle Paul is proposing is that our desire be for the greater gifts.

1. Desire earnestly the gift of Faith (Heb. 11:6).
2. Desire earnestly the gift of Hope (Rom. 8:25).
3. Desire earnestly the gift of Love (I John 4:9).
4. Desire earnestly the gift of Fellowship (I John 1:3).

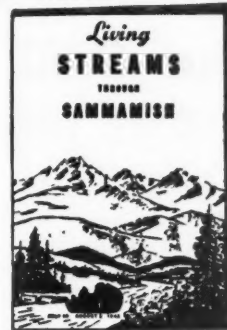
—G. P. Burdon.

SPIRITUAL MENU

- I. Sweet Milk** (Heb. 5:12, 13; I Pet. 2:2).
 1. Appropriation (John 1:12).
 2. Appreciation (II Cor. 9:15).
 3. Acknowledgment (I Tim. 6:12).
- II. Strong Meat** (Heb. 5:14).
 1. Sanctification (Rom. 12:1, 2).
 2. Spiritual progress (Heb. 12:1, 2).
 3. Service (John 12:26).
- III. Special Dessert** (Ps. 81:16).
 1. "Fruit for our hunger" (S. of Sol. 2:3).
 2. "Finest of the wheat" (Ps. 81:16).
 3. "Fairest of ten thousand" (S. of Sol. 5:10).

—Elmer E. Bloom.

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THE CALL OF HOME MISSIONS

II Kings 7:1-11

I. God Calls Us (v. 9).

1. First New Testament home missionary (Mark 5:19).
2. Christ's last orders (Acts 1:8).

II. The Need Calls Us (John 4:35).

1. Of home mission fields.
2. Of workers and their support.

III. The Results Call Us (Jas. 5:20).

Review results as to—

1. Material and physical relief given.
2. Souls saved and developed.

—C. L. Nisbet.

THE MISSIONARY CHALLENGE

Luke 5:1-11

1. **The Command**—"Launch out into the deep, and let down your nets for a draught."

2. **The Controversy**—"We have toiled all the night, and have taken nothing."

3. **The Compliance**—"Nevertheless at thy word I will let down the net."

4. **The Confession**—"Depart from me; for I am a sinful man, O Lord."

5. **The Conclusion**—"They forsook all, and followed him."

—T. S. Higgins.

OUR ONENESS WITH CHRIST

Romans 12:5

1. Crucified with Christ (Gal. 2:20).
2. Dead with Christ (Rom. 6:8).
3. Buried with Christ (Rom. 6:4).
4. Risen with Christ (Col. 3:1).
5. Suffering with Christ (Phil. 1:29).
6. Reproached with Christ (I Pet. 4:14).
7. Heirs with Christ (Gal. 3:29).
8. Reigning with Christ (Rev. 5:10; 20:4).

—H. M. Mael.

HOMESICK FOR HEAVEN

Philippians 1:21-26

I. What Makes This Homesickness So Real?

1. Longing to be free from limitations (Rev. 21:4).
2. Longing to possess heavenly gain (Matt. 6:20).
3. Longing to see our Saviour (I John 3:2).

II. What Makes This Homesickness Bearable?

1. Our witnessing for Christ (Acts 1:8).
2. Our strengthening of others (Phil. 1:25, 26).

—Orus Rupe.

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A woman in the west of England, on reading out the riddle from her "cracker" at a tea party, surprised her friends as well as herself at the great truth so jestingly written. "Question: Why is the devil like a pawnbroker? Answer: Because he claims all the unredeemed." Surely this would startle and arouse some poor careless souls. How often God uses the foolish things of this world for His wise purposes.—*Christian Herald*.

Moody Monthly

SINGLENESS OF PURPOSE

Philippians 3:13, 14

1. Forgetting.
2. Reaching Forth.
3. Pressing Onward.

—Henry A. Buell.

THE PATHWAY OF GLORY

I John 3:1, 2

- I. God's Love to Us—"Behold, what manner of love."
 1. Shown in Christ's death for us.
 2. Shown in our salvation.
 3. Shown in His promises for our future glory.

- II. Our Sonship With the Father—"Now are we the sons of God."
 1. A present-tense salvation.
 2. Heirs of God, joint heirs with Christ.
 3. But not yet present with the Father.

- III. Our Future Glory—"We shall be like him."
 1. Changed at Christ's coming.
 2. Appear before Him uncondemned.
 3. Enjoy heaven with Him.

—John L. Bray.

"GO HOME . . . AND TELL"

Mark 5:19

I. The Sick Man's Disease

1. Horrible—"Crying and cutting himself with stones" (v. 5).
2. Hopeless—"No man could bind him" (v. 3).

II. He Was Completely Healed

1. "Sitting and clothed" (v. 15a).
2. "And in his right mind" (v. 15b).

III. Jesus' Instructions to Him

1. "Go home to thy friends" (v. 19a).
2. "Tell them how great things the Lord hath done for thee" (v. 19b).

Application

1. We have a horrible disease, which no man can cure (Luke 5:21).
2. Jesus completely heals (Ps. 51:7).
3. Let us be witnesses to others (Acts 1:8).

—Melvin C. Smith.

ISAIAH 6

I. "Woe!" (v. 5).

1. Had denounced many "woes" against others (chap. 5).
2. Saw:
 - a. God (v. 1).
 - b. His holiness (v. 3).
 - c. Self and sin.
3. Conviction—"Woe is me" (v. 5).
4. Confession—"I am a man of unclean lips" (v. 5).

II. "Lo!" (v. 7).

1. Cleansing—iniquity taken away (v. 7).
2. Conversion—sin purged (v. 7).
3. Consecration—"Here am I"—to meet God's need (v. 8).

III. "Go!" (v. 9).

1. Commission—"Go" (v. 9).
2. This people—where? (v. 9).
3. Tell—the message (v. 9).
4. No encouragement in results (vv. 9-12).

—E. Buckler.



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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and dates of the meeting.



AS a direct outcome of the Gipsy Smith meetings in Schenectady, N.Y., two years ago," writes Walter S. Reasoner, pastor of the Fisher Methodist Church, "a Christian Men's Fellowship was formed by a group of eighty men. They had served as ushers, choir singers, and contact committee for the campaign. Since that time regular meetings have been held for fellowship and prayer. Gospel teams have visited churches and county institutions. In 1941, the fellowship sponsored a series of meetings with Leon Sullivan, C. B. Nordland, H. E. Eavey, Paul Fischer, Robert Swanson, Blair Quick, and others. Since the summer of 1942 they have conducted a Sunday afternoon broadcast over station WSNY. The group has grown numerically as well as spiritually. At present there are two hundred fifty men in the fellowship. Mr. and Mrs. Gipsy Smith returned to Schenectady in December, 1942, for the second annual meeting. Mr. Smith spoke at the supper for men held at the Y.M.C.A., where he said a good word for the MOODY MONTHLY. Later he addressed a large mass meeting. Sixty-five men of the fellowship sang under the direction of Arthur C. Benington." Mr. Reasoner says that this is one answer to the question. Does mass evangelism pay?

The Sunday school of the Evangelical Free Church of Ludington, Mich., sponsored a meeting in their church in December with Richard W. Neale and Arvid W. Burden as evangelists. The services for young people were well attended in spite of bad weather. God blessed in the salvation of many. Richard Rohland is the pastor of the church and Wilman Danielson, superintendent of the Sunday school. Mr. Neale held a two weeks' Bible conference at the South Side Methodist Church of Sheboygan, Wis. Good News Club meetings were well attended by school children each afternoon, and more than forty were dealt with about their souls. Some also accepted Christ as their Saviour in the evening services, and several Christians dedicated their lives to the Lord.

The First Emery Baptist Church of Chancellor, S.D., of which Author Ittermann is pastor, called John P. Epp, pastor of the Chancellor Baptist Church, for a two weeks' series of meetings in

November. Through the messages and personal contact souls made their decision for Christ, the faith of Christians was deepened, and the co-operation and fellowship of local churches were strengthened.

Arthur W. McKee, executive manager of Winona Lake, Ind., Christian Assembly, had charge of the music during the Congress on Prophecy in November at Calvary Baptist Church, New York. Mr. McKee then went to St. Paul, Minn., where he assisted Jack Mitchell in a three weeks' meeting at the Union Gospel Mission.

Neil McIntyre, the blind evangelist, conducted a meeting in November for the United Presbyterian Church of College Corner, Ohio, where F. N. Crawford is pastor. The attendance was good with increasing numbers the last week. Twelve children and two adults responded to the invitation to accept Christ. The Christian life of the members of the congregation and of others who attended was revived and strengthened. Mr. McIntyre then went to the Mackey Memorial Baptist Church of Bangor, Pa., for eight days. Horace C. Wright is the minister. The series greatly strengthened the church spiritually. During two weeks in December at the Hartsville, N.Y., Community Church where Don I. Phillips is pastor, the blessing and power of the Holy Spirit was evident in the regeneration of sinners, restoration of backsliders, and re-consecration of Christians.

The First Methodist Church of Seaford, Del., of which Dr. Sydney B. Bradley is pastor, called John W. Troy for a series of meetings in November. It was the first revival meeting in seventeen years. God blessed in the salvation of many souls. From there the evangelist went to Mobile, Ala., for his second meeting with Dr. J. W. Stabler in the Bible Auditorium.

Twenty-nine conversions were reported as a result of the meeting led by the Edward VanderJagt party in the Baptist church of Marissa, Ill. There were many rededications of lives to God. A large group attended the young people's services conducted by Mrs. VanderJagt.

A three weeks' meeting led by John Carrara at the United Brethren Church of Tulsa, Okla., Robert Young, pastor, resulted in 54 conversions. During the first week the messages were directed to the church members, and brought forth confession of sin and the salvation of some who realized for the first time their lost condition. The pastor said that the meetings created a greater desire on the part of Christians to live for Christ. Mrs. Carrara conducted children's meetings the second week. From a small beginning the attendance grew until it was

a problem to care for the crowd. Twenty-three accepted the Lord. Immediately after the meetings closed fifteen enrolled in Bible study courses by correspondence.

Robert J. Kees conducted a two weeks' series of meetings at the Pleasant Valley Evangelical and Reformed Church, Dayton, Ohio, where Louis C. Minsterman is pastor. His popular appeal to young people helped in the effective work accomplished. The pastor writes that this is the first time this church has had such a meeting, and the fruits continue. There were several decisions for Christ. During the two weeks that Mr. Kees was with the West Cannon Baptist Church, near Rockford, Mich., where Ralph M. Compson is pastor, there was good attendance in spite of bad weather. Decisions were made for Christ.

For two weeks in December, Tom Presnell was with the Second Baptist Church of Peoria, Ill., where Claude C. Hines is pastor. The auditorium was filled each night and at times the side rooms were used. Thirty-nine came forward to accept Christ, and others were restored.

On December 6, Marion Beene concluded a two weeks' meeting in the Silvis Heights Baptist Church, Silvis, Ill. Fred Limmert, pastor. There were 35 conversions and additions to the church. During a campaign at the First Baptist Church of Cottage Hill, Ill., where William Hamby is pastor, there were several conversions recorded.

Sylvester Sanford held meetings for two weeks in December at the Bridgeport, Ill., Methodist Church, sponsored by the gospel team of the church. More than 20 souls were saved and 4 young men dedicated their lives to the ministry, one of them a businessman. Children's meetings were conducted with good results. Mr. Sanford is spending much of his time at the rescue mission in Galesburg, Ill. The mission served 150 free meals on Thanksgiving Day.

Col. F. J. Miles, of the Russian Missionary Society, led a series of meetings in November at the Second Congregational Church, Eau Claire, Wis., Alfred J. Ward, pastor. The meetings were well attended, and the messages helpful and inspiring. Pastors of other denominations came to the services.

Harry O. Anderson reports an eight-day mission at Mather Air Field, Calif. Six services were held each Sunday. Many accepted Christ. After the close of the last service when Mr. Anderson was saying good-by, two cadets came and asked if it was too late to accept Christ. Chaplain R. H. Bothwell knelt with them, and after half an hour of definite work they professed conversion with great joy.

Successful campaigns have been led by Mr. and Mrs. L. James Kindig in the

Moody Monthly

First Baptist Church of Emporium, Pa., the First Methodist Church of Metropolis, Ill., the Evangelical Congregational churches of Canton and Findlay, Ohio, and the Bethel United Evangelical Church of Dixon, Ill. For a week in December the evangelist spoke over station WMBI, Chicago.

Sara C. Palmer conducted a series of meetings at the First Baptist Church of Newark Valley, N.Y., Douglas Burt, pastor. The Methodist church co-operated, making it a time of community fellowship. Two young men and a boy accepted Christ. Several also responded in the children's meetings.

Guy W. Green was with the First Presbyterian Church of Chase, Kan., in November. Six were received into the church in an impressive Sunday morning service. Mr. Green brought messages to the schools as well as other local organizations. The First Presbyterian Church of Whitesboro, Tex., called Mr. Green for meetings in December. Attendance was gratifying, and the results, according to Charles W. Estes, the pastor, exceeded the expectations of the church and community.

Guila Logue Roberts and Muriel C. Smith, musical evangelists of Lancaster, Pa., conducted services for the Trinity Methodist Church, Harrington, Del., Thomas C. Jones, pastor; and the Evangelical Church, Mifflinburg, Pa., C. D. Pewterbaugh, pastor. Attendance and interest were good in each meeting. Thirty-six penitents knelt at the altar confessing Christ as their Saviour. A special victory service was held in each church and in the Evangelical Church of Brownstown.

T. C. Crume reports 80 confessions of faith and additions by letter as a result of his meeting in the First Baptist Church of Hazard, Ky., where H. G. M. Hatler is pastor. Dr. Crume also held a successful meeting in the West Side Tabernacle Baptist Church of Hamilton, Ohio, where Harry Welch is pastor.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

During his annual visit to Dallas (Tex.) Theological Seminary, Dr. Carl Armerding spoke at the Fort Worth Bible Church and made four addresses at the Scofield Memorial Church, Dallas, Dr. H. J. Roper, pastor. From December 13 to 20 Dr. Armerding conducted a Bible conference in the Third Baptist Church, Houston, Tex., S. M. Inman, Jr., pastor.

W. Douglas Roe held a very successful evangelistic campaign Dec. 3-13 in the Berean Baptist Church, Carbondale, Pa., H. F. Damon, pastor. Nineteen professed conversion, and enthusiastic children's afternoon meetings were held.

W. W. Shannon and M. A. Guido conducted a series of meetings Nov. 22 to Dec. 6, in the United Brethren in Christ Church, Clearfield, Pa., H. E. Gauntt, pastor. There were 36 professed conversions and a large number of consecrations. The children's and young people's meetings were well attended.

February, 1943

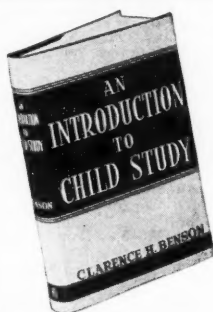


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Harry O. Anderson—February, Lodi, Calif.; March, San Diego, Calif.

Marion Beene—Feb. 1-15, Williamsport, Pa.; Mar. 30-Apr. 12, Kansas City, Kan.

Gerald E. Bonney, "The Bonney Workers"—Feb. 10-26, Cochran, Pa.; Feb. 28-Mar. 12, Wheeling, W. Va.; Mar. 14-28, Lynn, Mass.

Earl W. Braun—Feb. 2-15, York, Pa.

Russell M. Brougher—Jan. 30-Feb. 15, Denver, Colo.; Feb. 21-Mar. 8, Williamsport, Pa.

John Carrara—Feb. 7-21, Preston, Wash.; Feb. 23-Mar. 7, Seattle, Wash.; Mar. 8-12, Custer, Wash.; Mar. 14-28, Seattle, Wash.; Mar. 31-Apr. 18, Portland, Ore.; Apr. 25-May 9, Tacoma, Wash.; May 11-23, Warren, Ore.

W. L. Denlinger—Feb. 1-14, Mt. Zion, Ind.; Feb. 15-28, Wabash, Ind.

Carl C. Harwood—Feb. 7-14, Lincoln, Neb.; Mar. 14-28, Belmond, Iowa; Apr. 4-11, LeRoy, Minn.; Apr. 18-25, Bloomfield, Iowa.

Jubilate Trio—Jan. 3-Feb. 12, Evansville, Ind.; Feb. 14-28, Clarence Center, N.Y.; Mar. 1-14, Buffalo, N.Y.; Mar. 15-20, Quakertown, Pa.; Mar. 21-Apr. 2, Harrisburg, Pa.; Apr. 4-16, Youngsville, Pa.; Apr. 18-25, Findley Lake, N.Y.

R. J. Kees—Jan. 25-Feb. 14, Bellefonte, Pa.; Feb. 15-28, Houserville, Pa.; Mar. 1-14, Arona, Pa.; Mar. 16-28, Grand Rapids, Mich.

Arthur W. McKee—Jan. 24-Feb. 7, Detroit, Mich.; Feb. 28-Mar. 14, Minneapolis, Minn.

F. J. Miles—Feb. 1-7, Pensacola, Fla.; Feb. 11, 12, Toccoa Falls, Ga.; Feb. 14-19, Jacksonville, Fla.; Feb. 21-28, Orlando, Fla.; Mar. 7-12, Elysburg, Pa.; Mar. 14-19, Collegeville, Pa.; Mar. 21-26, Crawfordsville, Ind.

Richard W. Neale—Feb. 3-8, Cleveland, Ohio; Feb. 14-21, Peoria, Ill.

Albert Peterson—Feb. 7-21, New Holland, Pa.; Feb. 23-28, Fairchance, Pa.; Mar. 7-23, Chicago, Ill.; April-May 10, Petersburg, Va.; May 12-24, Tangier Island, Va.

Gipsy Smith—Feb. 7-21, Danville, Va.; Mar. 7-21, Newark, N.J.; Apr. 4-25, Portland, Ore.; May 9-30, Tacoma, Wash.

O. W. Stucky—Feb. 28-Mar. 14, Findlay, Ohio; Mar. 21-Apr. 4, Pittsburgh, Pa.

G. E. Vinaroff—Feb. 1-14, Newark, Ohio; Feb. 15-28, Warren, Ohio; Mar. 1-14, Lima, Ohio; Mar. 15-28, Columbus, Ohio; Mar. 29-Apr. 11, Chillicothe, Ohio; May 2-16, Nashville, Tenn.

Howard S. Williams—Mar. 1-14, Genevieve, Mo.; Mar. 22-28, Chattanooga, Tenn.; Apr. 11-25, Danville, Ill.



Victory Through Air Power

(Continued from page 337)

general teaching of the New Testament, and the practice of the early Church, of having individual Christian converts definitely identify themselves with local churches that they might "grow in grace, and in the knowledge of our Lord and Saviour"; that instead of having a floating base, increasing the hazard of take-off and landing, or the possibility of its destruction in battle, that we might find in the fellowship of saints a means for receiving spiritual blessings for our earthly walk.

"The striking radius of air power must equal the maximum dimensions of the theater of war." In the spiritual realm and experience of the Christian, this is a recognition of the complete Lordship of Christ; the presidency, as well as the residency of the Holy Spirit, and the taking of "the whole armor of God." To do otherwise would be to be gravely handicapped. There must not be a single stretch of territory in our lives unguarded and unprotected. The Word of God and human experience are filled with evidences of this practical truth. To be victorious in any section of the theater of

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war demands complete sovereignty and power over the the entire theater of war.

"In aerial warfare, quality is relatively more decisive than quantity." How we need to be reminded today of the word God spoke through His prophet to the children of Israel, "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). Over and over again in God's Word, both in Old and New Testaments, we are reminded, "Not to the strong is the battle, nor to the swift is the race," and that "one with God is a majority." I like those words, "With God all things are possible."

And finally, "The principle of unity of command, long recognized on land and on sea, applies with no less force to the air." This reminds us of Paul's insistence on the Ephesian Christians, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Oh, the confusion there has been in individual lives and within churches, but never when the Spirit is given His rightful place and when His directions are recognized and obeyed.

THERE ARE THREE GREAT TRUTHS in the gospel of Christ and Christian experience that assure for the believer victory through air power.

First, there is the experience of the believer—mounting with wings. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. 40:31). This word of promise and fact becomes all the more meaningful when we consider the context. The prophet is speaking of a day when the pressure will be so great that "even the youths shall faint and be weary, and the young men shall utterly fall" (Isa. 40:30). It reminds us of the words of our Lord Jesus as He describes the prevailing conditions of "the end of the age": "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Terrible days these! And yet His word to the believer is, "And when these things begin to come to pass,

Moody Monthly

then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). This latter attitude is quite different from that of "fainting." The man who waits upon the Lord is the man who believes the Lord, and it is this man who gets his wings and ability to fly high.

Then we have the hope of the believer—meeting Him in the air. It is wonderful to have the ability to rise above the things of earth. And one of the greatest incentives to such a life is expressed in the believer's hope of the glorious appearing of our great God and Saviour Jesus Christ. This inspiring and comforting hope of the believer is summed up in the teaching of I Thessalonians: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:14-18). What an event! A meeting in the air!

And you will note that we are commanded to "comfort one another with these words." Oh, that we might get more "air-minded" and ready for that glorious day!

Finally, we see the glory of the believer—coming in the clouds. Matthew 24:30 and Luke 21:27 refer to the Son of Man coming in the clouds of heaven with power and great glory. These references remind us of those solemn words in I Thessalonians 1:7-10, which speak of the day when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." What a different message the same words can bear! In these we find a solemn declaration of a terrible day of judgment for the unbeliever and those who "know not God, and that obey not the gospel of our Lord Jesus Christ." But the same words also declare that the glory of the coming Redeemer is to be the glory of the redeemed.

These are days of great aerial engagements that bring desolation and death to the great populations of the earth. Oh, that in them we might get our wings, and through waiting upon the Lord, "mount up." Oh, for a faith that even in the midst of death is comforted and encouraged with that promised day of meeting the Lord in the air! Oh, that that coming day of His glory may prove to be the commencement day for the believer, rather than the day of condemnation and vengeance of a righteous God on unbelief!

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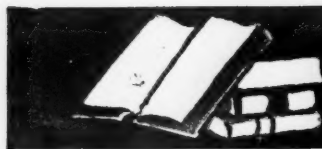
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Living Streams Through Sammamish, Synopses of Messages during Sammamish Bible Camp of 1942.

The messages were brought by Evangelist A. R. Gesswein and Pastors Melvin Dahlstrom and Harold Erickson. Three messages by the evangelist deal with the various scriptural expressions for the Spirit-filled life and how to be filled with the Holy Spirit. They are didactic and direct, definite rather than dogmatic. Pastor Dahlstrom's two messages show the secret of leading the enriched Christian life through the indwelling Christ. Not all would follow his particular use of the term Pentecost. His messages are edificatory. Pastor Erickson deals with lack of thoroughness in consecration. His message is incisive and timely. He is wise in his exegesis when he says, "To become a *castaway* because of disobedience is to drift back into dissatisfaction and mediocrity."

44 pages. Sound Printing Co., 104 Union Street, Seattle. 35 cents. J.H.C.

The "Know-So" Christian, by Paul Hutchens.

The author has treated his subject in a clear and comprehensive manner. Both the negative and positive sides are taken into consideration.

This book is to be recommended to all who do not possess the assurance of salvation, and to those also who desire to lead others into the assurance of salvation.

61 pages. 5 x 7 1/4 inches. Good News Book Room, George, Iowa. 25 cents. J.F.H.

The Call to Conversion, by Hyman Appelman.

Here is evangelistic preaching at its best. There may be greater preachers than Hyman Appelman and greater sermons than these, but when it comes to the elements which make for evangelistic preaching those elements are all in these sermons. Simplicity, directness, passion of heart, definiteness of purpose, and a call to action—all of these are in the outpouring of the soul presented in this volume.

Nowadays most sermons aim at nothing and hit it, or aim at everything and hit nothing. These sermons are pointed. We hope this book will have a wide reading among those who know the necessity of reaching individuals with the gospel of a saving Christ. The reading of this book may help many a preacher to lower the sights on his gun and take aim.

Of course, those preachers who are merely occupied with making the world better will not trouble to read such a volume. Besides they are going to have lots to do!

128 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.00.

W. H. H.*

Songbird of the Sierras, by Basil Miller.

A novel with a definitely Christian emphasis, centering around the conversion of a night club singer through a gospel message by radio. The book is described as "exciting" and "gripping" by the publishers. One might almost add the word "lucid," for some of the scenes are marked by extreme violence and bloodshed. Nazi and Jap spies, FBI agents, bombings, gun-fights, robberies, etc., abound.

*Dr. Will H. Houghton.

The jacket describes the book as centering in "large part about the work of the Moody Bible Institute." That statement should be corrected, for the reference is really only incidental and not even then representative of the true life of the Institute.

For those who want the "thriller" type of Christian fiction the book will be of interest, but this reviewer questions the value of that approach to spiritual things.

178 pages. 5 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

H.L.L.

Pedro Opens the Gates, by Alfred Dixon Heininger.

This is a course on Mexico for junior high school groups, for use with *The Traded Twins*, by Robert N. McLean, and follows the usual plan adopted for the study books issued by these publishers.

107 pages. 5 x 7 1/2 inches. Friendship Press, New York. 50 cents. J.R.R.

In the Storm, by Leslie F. Church.

Amid the stark realities and uncertainties of war in England, the author wrote to bring Christian comfort and vision, especially to those who were shocked by the terrifying storms of modern bombing.

His approach is somewhat philosophical, made more practical by illustrations from present conditions. The principles upon which he bases his appeal for faith, courage, and vision are drawn from the Bible, especially the experiences of Bible characters.

Much of this book is written in rather figurative language and the exact doctrinal import of some statements is not clear. The author unfolds spiritual truth in an interesting way and demonstrates its strength and beauty.

206 pages. 5 x 7 1/4 inches. Abingdon-Cokesbury Press, Nashville. \$1.50.

A. F. B.

Jesus the Christ, A Complete Gospel Harmony and Move-by-Move Record of the Doings of Jesus, by C. F. Holley, D.D., and J. E. Holley, D.D.

The object of this harmony of the Gospels "is to enable the student to grasp the story of our Lord in its entirety with the same ease and simplicity that he masters the contents of any other book." The book offers no comments or interpretations, but gives the Gospel events in their order, using the Authorized Version. Maps are presented, and distances between places. As a sample of the arrangement we offer the following: Move 17, Capernaum to Jerusalem, 85 miles. Heals man at Pool of Bethesda, John 5." Then follows the Scripture. The authors follow the rule of giving that Gospel account of any event which presents the most details.

175 pages. 5 x 6 1/2 inches. Holley Bible Studies, 1011 Meadowbrook, Los Angeles.

K. S. W.

Prayer: Asking and Receiving, by Evangelist John R. Rice, D.D.

This book comes as a challenge, as an inspiration, and as a clarion call to go forward in the holy war against the powers of evil. Do you want your faith revived, your courage strengthened, your vision clarified, your heart enlarged and kindled, and your prayer life lifted to a high spiritual plane? Then read this book. The author, to use his own words, brings no untried theory. Everything he writes about he has tried and proved. From start to finish the book is his personal testimony, so he can speak with authority, and not as the scribes, ancient or modern. The reviewer acknowledges his personal indebtedness to the stirring message of this great

book and wishes for it a wide circulation. 328 pages. 5 1/2 x 8 1/4 inches. Sword of the Lord Publishers, Wheaton, Ill. \$1.25.

M.I.R.

Missionary Worship Programs, by Alice Geer Kelsey.

This is the second of a series of ten missionary programs, and provides usable material arranged in basic thought and background form for the leader, followed by quiet music, call to worship, dedication of the offering, a human interest story, Scripture reading, prayer, etc.

By "usable material" we mean material to be used with discrimination. For example, why the author should incorporate an old Buddhist chant and indicate it for repeated use at the "quiet music" period, or quote a fragment from the Buddhist writings in "the call to worship," in a program intended for use with Christian children, is hard to divine except as a possible index to her sympathies in that direction. As a "program" the conception is good, but in detail it calls for careful revision if the objective is fidelity to the Christian religion as exclusive and unique.

80 pages. 5 x 7 1/4 inches. Friendship Press, New York. 25 cents. J.R.R.

The Greatest Sermons Ever Preached.

Dr. Alexander Cairns, who has arranged this selection, says of it: "Our chief objective is not to present the greatest preachers, or the most memorable sermons of all time, although some of them are here." It gives voice to Jew, Catholic, and Protestant, and runs the gamut of orthodox and liberal conviction. Single sermons appear by D. L. Moody, C. H. Spurgeon, Thomas Chalmers, and Phillips Brooks; by Harry Emerson Fosdick, Merton S. Rice, and Ernest Tittle Freeman; by Abba Hillel Silver, the Jew; James M. Gillis, the Catholic; Harold Marshall, the Universalist; and Harold E. Speight, the Unitarian, to mention only eleven of the thirty-two homilies, each condensed to less than two full pages of the brochure. Will Durant says in the foreword that "however turbulent these rival streams, they all derive from one source, and flow into the selfsame sea," a declaration which is open to challenge.

64 pages. 6 x 8 inches. Michael Gore, New York. 50 cents. J.R.R.

Martin Niemoeller, by Basil Miller.

Because of the war his sources of material were limited, but the author has done well in weaving together material from recent books and magazine articles into a good popular biography.

A rather long section is given to Niemoeller's service as a U-boat commander in the last war, a record which at best does not commend itself to American readers. The author gives Karl Barth's explanation of why Niemoeller volunteered for similar service in this war, which is interesting but not fully satisfactory.

The review of his conflict with Hitler, centering around his final sermons at Dahlem, is living and dramatic. It reveals how fundamental is the conflict between Christianity and the Nazi national religion.

160 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

H. L. L.

Rig for Church, by Capt. William A. Maguire (Ch.C.), U.S.N.

This is rightly called "the thrilling life story of a Navy chaplain." At sea, or occasionally on shore duty at naval stations, he has zealously followed his calling and earned his high rank as Fleet Chaplain of our Pacific Fleet. His religious ministries are often mentioned but never explained, and instead we read of manifold other activities: directing sports, editing a ship's

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251 pages. 5 x 8 inches. Macmillan Company, New York. \$2.00. H. E. S.

God as Strategist, by Commissioner S. L. Brengle and Others.

As the cover statement reveals, the subject of this volume is to call attention to "the hand of God in revival led by Wycliffe, Luther, Spurgeon, Moody, William Booth, Carey, Hudson Taylor, and other Spirit-filled men." Commissioner Brengle, who has devoted much thought to the strategy of God in history, writes the first chapter to show how God used "Auntie Cook" to lead Dwight L. Moody into a life of greater usefulness. The last chapter sets forth God's working through Brengle after a remarkable chain of events had won him to a life of spiritual fervor and productivity. Another chapter displays the connecting links of an illustrious chain of blessing as seen in Wycliffe, "the morning star of the Reformation"; Huss, Luther, Bunyan, and Wesley. Then General Booth is shown to have lit his torch at Wesley's fire. The volume is well written and stimulates to earnestness of life and evangelistic zeal.
64 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 90 cents. J. H. C.

Prayer Poems, an anthology compiled and arranged by O. V. and Helen Armstrong.

Well-selected prayer poetry is here arranged in sections, making it readily useful. These relate to daily experience, church holidays, the family circle, the church, Christian life, and personal spiritual experience. They are also indexed by author, subject, and first lines. A supplement gives a splendid selection of poems about prayer.

There are few books of which one cares to buy more than one copy, but the reverent beauty and devotional power of these poems will make more than one Christian worker undecided whether to keep the book at home for his own spiritual refreshment or in his office to share its message with those to whom he ministers. It is of unusual value for both purposes.
255 pages. 5 x 7 3/4 inches. Abingdon-Cokesbury Press, Nashville. \$1.75. H. L. L.

The Hymnal for Youth.

A revision of the *Church School Hymnal for Youth* published in 1928, the book contains 323 hymns, chants and responses. It also includes many new hymns chosen by young people, their music directors, and by the compiling committee. Some of the hymns have descants, and in the fore pages of the book are instructions how to sing them properly. At the rear there are thirteen pages of instrumental music easily arranged, which can be used as preludes, offertories, etc.; also a large section devoted to worship materials in which proper hymns for the various subjects are listed. This section also includes selections for responsive readings, prayers, collects, and a copious amount of poetry and prose suitable for worship.
6 x 8 1/2 inches. The Westminster Press, Philadelphia. 85 cents. A. H.

Invitation to Pilgrimage, by John Baillie.

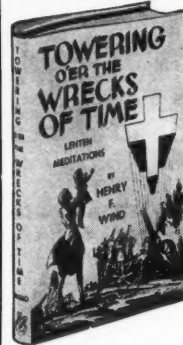
The author writes "in defense of the Christian faith," commending it to those who "stand within the inheritance of the Christian tradition" but who attack Christianity "from the point of view of no religion or of some vague and tenuous residuum of Christian religiosity." With reverent and effective logic and speaking from experience, he appeals for their return to Christ and the Church.
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LOREN M. GOUGH, Editor
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burgh, Dr. Baillie has previously taught in two American seminaries of the liberal school. This naturally means that some of his points would not be acceptable to us. In the main, however, the book is a well-reasoned and spiritually-minded appeal for a return to the view of Christ and the Church which conservatives have always found in the Scriptures. Nothing less, says he, will meet the present need of the world. The non-Christian effort to unite men against totalitarianism on the basis of humanity and brotherhood is "preposterously inadequate." He asks, "What comically little finger is this that we propose to shake against so powerful a foe?" 134 pages. 5 1/4 x 8 inches. Charles Scribner's Sons, New York. \$1.50.

H. L. L.

An Examination of the Doctrine of Jehovah's Witnesses, by Lehman Strauss.

The author refers to the teaching of Jehovah's witnesses relative to some of the fundamental doctrines of Christianity, such as the deity of the Lord Jesus Christ, the atonement, the deity and personality of the Holy Spirit, the Trinity, and hell and eternal punishment. In each instance the teaching of Scripture is presented in refutation of their false teaching.

This book is recommended to all, but especially to those who would be instrumental in leading the deluded into the knowledge of the truth.

47 pages. 4 3/4 x 7 1/4 inches. Loizeaux Brothers, New York. 15 cents.

J. F. H.

Sermons and Lectures by the Late William Leon Brown, compiled by Laura Beck Brown.

The sermons and lectures were compiled by Mrs. Brown in memory of her husband. They comprise a variety of subjects, appropriately illustrated, and will bring blessing to the reader.

113 pages. 5 1/2 x 7 3/4 inches. Author, 1433 N. Pennsylvania St., Indianapolis.

J. F. H.

The whole creation is only a revelation of God, and all events that occur in it only serve to reveal more and more of God to intelligent beings. "The heavens declare the glory of God; the firmament sheweth his handiwork." How many lectures upon God are read to us by the silent stars! How many lessons are repeated to us, day by day, by His rising suns and nightly dews and timely showers! Where in all the works of God, whether in nature or providence, is there a thing that does not speak His praise, and bear some testimony which He can bless to the souls of His saints?—Charles G. Finney.

The horror of sin is that it wrenched the race from God. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. The sacrifice of the Cross is the explanation of the enormity of sin, and the measure of the love of the redeeming Trinity. Surely it is ignorance that says that God loves because Christ died. Christ died because God loves. Propitiation does not awaken love; it is love that provides expiation. To cancel the curse, to lift the ban, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work; in one word, to reconcile and restore a lost race; for this Jesus Christ, the Son of God and Son of man, came into the world and offered up His divine-human person, body, and soul.—Dyson Hague.

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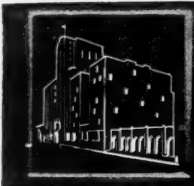
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Institute and Alumni

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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★

THE EXTENSION DEPARTMENT

Rev. James O. A. Luckman has resigned as acting director of the Extension Department in order that he may return to Ethiopia under the Sudan Interior Mission. A graduate of the Institute, Mr. Luckman was forced to leave Ethiopia at the time of the Italian occupation. Now, with the door open again, he feels that it is the Lord's place for him, and expects to make the journey after a few weeks' of deputation work. The Institute family will follow him with its prayers.

Noel O. Lyons, of Los Angeles, has been appointed director of the Extension Department. Mr. Lyons was sales manager

for a business concern when he felt the urge to enter Christian work. He gave up secular business nearly three years ago to become director of the California conference and grounds known as Forest Home. For several months he has served with Irwin A. Moon, handling business matters in connection with the Moon city and army camp campaigns.

A NEW EXTENSION EVANGELIST

Robert J. Kees, a graduate of the Institute and of Wheaton College, has become a member of the Extension Department, and will serve in the field as an evangelist, a calling in which he has been successful both as a preacher and musician. As in the past, he is available to pastors either as the director of music and young people's work, or in managing the entire campaign.

In 1935, Mr. Kees played in the International Marimba Symphony Orchestra of 100 pieces at Carnegie Hall, New York, and overseas at Paris and Brussels. He was also heard over the Columbia coast-to-coast network.

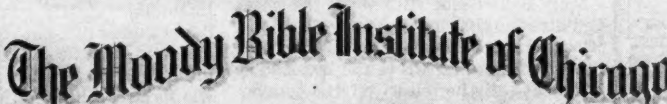
FACULTY AND STAFF ENGAGEMENTS


Dr. H. L. Lundquist, Feb. 21-24, Erie-side Winter Bible Conference, Gospel Church, Cleveland, Ohio.


FALL TERM COMMENCEMENT


The processional, singing "The Star-Spangled Banner," and the salutation by John A. Anderson (Canada), class president, opened the class day exercises at the Moody Bible Institute for the sixty-five Seniors and their friends in the Torrey-Gray Auditorium at 10:30 A.M., Dec. 16. J. Richard Hawley (N.Y.) directed the audience in singing "In the Cross of Christ I Glory"; Ladoit L. Stevens (Iowa), treasurer, made the invocation; an ensemble of mixed voices sang "Conquerors," by Gabriel; Everett W. Goings (Ohio) read the Scriptures and offered prayer; and the audience sang, "My Heart Is Resting, O My God."


Ruth M. Headley (Ind.), representing the women of the class, spoke on "Conquering and to Conquer." With warm friendliness her thought ran eagerly through the stages of their student life.






David C. Davis



Doris E. Davis



Robert J. Kees



Ladoit L. Stevens



Everett W. Goings



J. Richard Hawley



John A. Anderson



Ruth M. Headley



Noel O. Lyons



Robert J. Kees



Ladoit L. Stevens



Everett W. Goings



J. Richard Hawley


John A. Anderson



Ruth M. Headley



Noel O. Lyons



Robert J. Kees





December Class 1942
"More than conquerors through Him"



David C. Davis



Doris E. Davis



Robert J. Kees



Ladoit L. Stevens



Everett W. Goings



J. Richard Hawley



John A. Anderson



Ruth M. Headley



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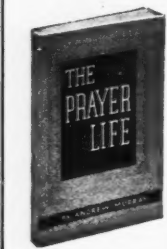
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In the arena of strange faces, facts, and factors, each calling for the security of a right decision, they were on intimate terms with the stresses, strains, and tensions of study, classroom, and employment discipline. But somehow the financial needs were met, and anon, a cargo of blessing came out of a box from home, and in other unnumbered providential ways the shadows dissolved into sunlight, so to their delight they found themselves to be conquerors with the will to conquer.

A trio of women's voices sang "Jesus Saviour," by Voss-Stewart, a number dedicated to Alice Landis, a classmate now on her way to the mission field.

Morris Brodsky (Md.), representing the men, spoke on "Christ Our Life," who furnished the inspiration and set the pattern for the radial lines of his discussion, viz: Our Manner of Life—Trust. Did not the worthies of sacred history exhibit this spirit? Our Message—the Gospel. Jehovah's perfect Servant by His blameless life and vicarious death is the great transformer of character—in the good news which we live and preach. Our Motive—God's Glory. To enjoy God and glorify Him forever is formal language for that deeper creative norm from which source shall spring our decisions and actions.

A quartet of men's voices sang "Salvation and Service," by Loes. After the audience sang "Rejoicing in Jesus," Margaret L. Johnson (Ill.), vice-president, presented the class picture, which Dean William Culbertson accepted in a brief speech. Congratulatory telegrams were received from the Junior class; Peter E. Friesen, who graduated twenty-eight years ago; the presidents of the classes of December '41 and August '42; the treasurer of the class of August '34; and Elinor Stafford Millar; also a cablegram from Trinidad sent by Alice Landis en route to Africa.

Mary Belle Beebe (Ill.) wrote the words and directed the singing of the class song, "Conquering Through Him"; Mildred E. Cheuvront (Calif.) wrote the music. The president of the class offered prayer, and Dr. Culbertson pronounced the benediction.

Dr. Will H. Houghton presided over the graduation exercises at 7:45 p.m. in the Torrey-Gray Auditorium. Dr. Warren Filkin, of the faculty, read the Scriptures, and Dr. Culbertson offered prayer. Talmage J. Bittkofer directed the Auditorium Choir in the singing of three Christmas anthems.

Introducing the speaker of the evening, Dr. Houghton said Rev. Oscar Raymond Lowry, pastor of Grace Presbyterian Church, Peoria, Ill., was not only an alumnus of the second generation, but also the worthy son of a worthy father.

The speaker recalled some precious memories of his student days, and reminded his hearers that this round world over, there is no singing like that at Moody. His theme stemmed from Philipians 2:15, 16, particularly the phrase in the revision which reads, "Among whom [a crooked and perverse generation] ye are seen as luminaries." Light is invisible, but it makes visible. We are seen as

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luminaries of the presence of Jesus Christ; reflecting that presence is the secret of a glowing Christian life. We are luminaries of His sacrifice, progressive, with the Cross ever in view. We are luminaries of His power. Trouble submerges unreality, but reality, like the true diamond, sparkles under water with undiminished luster. We are luminaries of His service, self-forgetful and unostentatious, remembering that one soweth, another reapeth, but God giveth the increase. Luminaries wherever we go, reflecting His presence, sacrifice, power, and service.

The audience fittingly sang "Channels Only." Dr. Houghton announced that since Sept. 6, 1941, thirty-two students have gone as new missionaries to the foreign field. He recalled the observation of Bishop John Taylor Smith, that the Christian life begins with "come," ends with "welcome," but in between rings with the challenge "overcome!" Diplomats were awarded to sixty-five graduates as follows:

General Course: Doris Marie Boykin, Mary Eleanor Carter, Irene Duer, Arlie Marie Gallegar, Margery Jean Humphrey, Ivah Pauline Mills, Myrtle Pugsley, Pearl Emily Seado, Thelma Savereide Sieglaff, Mary Frances Siveley, Lillian Maxwell Snyder, Marilyn Rosalie Snyder, Genevieve Audley Taylor, Norma June Wooster, George Leroy Badger, Archie Harwood Cumings, Fay Earnest Demarest,

Moody Monthly

Bernhard K. Friesen, Everett William Goings, Errol Bryce Greenman, J. Richard Hawley, Harold Charles Jingst, George Vernon Long, Harvey Jefferson Matthews, Lawrence Neuman, Melvin Roy Schimnowski, Harold Elmer Sieglaff, Harold Ray Springstead, Frank Lyle Wedeking, Leslie Fred Yunk.

Christian Education Course: Edith Ann Brackett, Mildred Eileen Chewront, Virginia Lois Farmer, Esther Leona Gray, Esther LaVerne Gust, Helen Elizabeth Haskins, Ruth Martha Headley, Margaret Louise Johnson, Ella Irene Lodgaard, Anna Elisabeth Marshall, Vivian Rose Martin, Elizabeth Caroline Parcels, Rosemary Stortz, Genevieve Audley Taylor, Donald Graham Liberty.

Jewish Missions Course: Viola Mae McCoy, Myrtle Rae McKelvey, Morris Vincent Brodsky, Proctor Leonard Davis.

Missionary Course: Roma Kathleen Alexander, Florence Jane Alton, Leota Elizabeth Burget, Eleanor Elizabeth Doornbos, Lena Rivers Harvey, Mary Virginia Lagomarsino, Anna Mae Nelson, Cora Lucille Pardon, Rosemary Russell, Agnes Mae Shaffer, John Alexander Anderson, Bernard Arthur Clymer, Robert Frederick Couture, Ladoit Lewis Stevens.

Music Course: Mary Belle Beebe.

Pastors Course: Howard Glen Amstutz, Vern J. Denham.

Students completing courses in the Correspondence School, June 30 to Nov. 5, 1942, totaled 938, representing forty-four states of the Union, seven provinces of Canada, and Africa, Canal Zone, India, and Mexico. Radio School of the Bible certificates issued were eighty-six.

FROM FIELDS AFAR

John McKay '42, recently arrived at his mission station, where his address is % Rev. Clifford Filer, Apartado No. 21, Santa Maria, Colombia, S. Amer.

Esther L. Pierson '41, San Juan, Ixcaxtli, Puebla, Mex., spent the 1942 term of the Camp Wycliffe Summer Institute of Linguistics on the campus of the University of Oklahoma, Norman, Okla., where "the course was difficult but very thorough, and truly enjoyed by some 150 students." After an interim of six weeks in Mexico City, where she attended a missionary conference, she arrived in San Felipe, Ocaltapec for the study of the language of the Popolocas, among whom, with a girl companion, she is at work. "We are exceedingly happy in the Lord," she reports.

Zola Bessie Smith '24, Aru, Congo Belge, Africa, tells of a busy day in her dispensary, where she had the care of 222 patients, 80 of whom were treated for yaws, and 25 for bilharziasis.

Veda M. Nicodemus '38, reports from Letein, Kenya, Africa: "The hospital work has about tripled this year, and ten people have confessed Christ."

Myrtle Wilson '17, Dungu, Congo Belge, Africa, writes: "After more than twenty-five years of work, we begin to see a real desire to learn to read, that they may feed on the Word of God for themselves. The Christian women from the station have done faithful village work from week to week, and have reached

more than three thousand people in this past year in personal work."

STUDENTS OF OTHER DAYS

Rodney Ruberg '39, and Mrs. Ruberg, are serving several churches in Smithsfield, Ill.

Faith Goodwin, R.N. '42, has joined the Pioneer Bible Mission for medical work in the Kentucky mountains.

Herbert A. Farrar '32, has resigned his pastorate in Wisconsin to minister to the First Baptist Church, Avenal, Calif.

Herbert M. Dalke '42, is pastor of a church at Elsmere, Neb., in the ranching country.

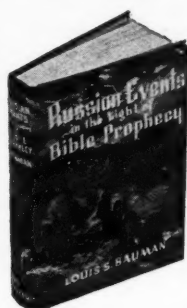
Robert Clyde Smith '25, pastor of the First Presbyterian Church, Blackwood, N.J., entered the United States Army Nov. 29, as chaplain with the rank of first lieutenant.

Hiram H. Van Cleve '21, formerly pastor of the Second Presbyterian Church, Altoona, Pa., was installed pastor of Calvary Presbyterian Church, Wilkinsburg, Pa., Nov. 27.

Alice E. Landis '42, has sailed for Africa for service under the Africa Inland Mission. She will be remembered by some of our readers as a survivor of the Zamzam disaster.

Leo Jencks '40, is one of six ministers recently licensed by the First Baptist Church, San Diego, Calif., of which they are members.

John F. Vonckz '05, pastor of the House of Hope Presbyterian Church, Elgin,



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Ill., for the past twenty years, recently tendered his resignation to the session, who, instead of accepting it, provided him with an associate.

Adrian Tieleman '30, a second lieutenant, is a psychologist at the Medical Induction Center, Fort Snelling, Minn.

Paul E. Schoming '42, and Mrs. Schoming (E. Faith Stone '42), are located at the Bible Center, Charleston, Ill.

E. Russel Cummings '37, 723 Whitney Ave., Wilkinsburg, Pa., writes: "Last summer I completed my Columbia Bible College course at Ben Lippen Summer School, Asheville, N.C. While there I sang twice a week with the summer school quartet over Asheville radio stations WISE and WWNC. We are home for the winter, and have been helping at the book table of the Pittsburgh Bible Conference. We showed the M.B.I. slides at a youth rally in November."

Mrs. Albin Christopherson (Ruth C. Hagstrom '21) is associated with her husband in the work of the Union Gospel Mission of Grays Harbor, Aberdeen, Wash., of which he is superintendent.

Jesse A. Monkman '99, Barrie, Ont., Can., now retired, writes: "I with my brother George '99, who attended the Institute with me, and who three years ago went home to heaven, spent six years in evangelistic work, and twenty-nine as pastors in the M.E. Church." Two of their sons in Nebraska are preaching the gospel in that fellowship.

Charles H. Morris '42, was ordained Nov. 21, and is now pastor of Messiah Baptist Church, 2930 W. Flournoy St., Chicago, Ill.

Christina Black '34, 11 W. Nethertown St., Dunfermline, Fife, Scotland, spent her vacation at Bath with Fiona MacLukie '34, where the latter is serving with the Admiralty. She came through the Bath "blitz" unharmed save for nervous shock.

BIRTHS

To Leo Rogers, and Mrs. Rogers (Reba Petrie '36), a son, James Donald, Sept. 28, at West Monroe, N.Y.

To Rodney Ruberg '39, and Mrs. Ruberg (Evelyn Price '39), a daughter, Sharon Lynne, Nov. 12, at Smithfield, Ill.

To Fred L. Heller and Mrs. Heller (Grace Trebilco '39), a son, Frederick Neil, Oct. 5, at Chicago, Ill.

To Nolan F. Balman '41, and Mrs. Balman (Ruth Horst '41), a daughter, Phyllis Ann, Nov. 26, at Holton, Kan.

To Wilbur Siddons '38, and Mrs. Siddons, a son, David Ethan, Dec. 7, at Chicago, Ill.

To Gaylord F. Smith '38, and Mrs. Smith (Beulah Messenger '38), a daughter, Mary Elizabeth, Nov. 14, at Charlotte, Mich.

To Alfred B. Smith '37, and Mrs. Smith, a daughter, Barbara Ann, Dec. 13, at Wheaton, Ill.

MARRIAGES

Paul B. Heyn '41, and Viola Marie Peck '42, Nov. 21, at Chicago, Ill.

John Herbert Marcy '42, and Marie Bisbng (Mrs. Victor H.) '30, Nov. 21, at Chicago, Ill.

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Leonard Nyberg and LaVerna Ang '40, Nov. 21, at Chicago, Ill.

Kenneth Bystrom '42, and Ardis Brown '42, Dec. 5, at Chicago, Ill.

Herbert W. Casler '40, and Joan MacDonald, Nov. 6, at Jos, Nigeria, West Africa.

DEATHS

Frederick W. Sass '06, died on Sept. 13, after a heart attack at his home in Charlevoix, Mich.

John L. McKinsey '98, died at Joplin, Mo., July 25, 1942. He had been in failing health for several weeks. For the past ten years, Mr. McKinsey had been pastor of the First Presbyterian Church of Galena, Mo., and the Cassville Presbyterian Church.



An Archbishop's Estimate of Dwight L. Moody

(Continued from page 350)

cence, an illustrative event, a humorous answer, without previously thinking through carefully how the matter should be presented to achieve the best result. He was never careless. But his preparation had entered into his system to such a degree, that speeches and sermons which he had thought through down to the minutest detail and had also written and perhaps delivered many, many times, gave the impression of being an inspiration of the Spirit, much more than in a forced improvisation, and of an enthusiasm which neither labor, fatigue, nor age could let go."

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The Simplicity of Salvation

(Continued from page 342)

should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Twice God gave the Saviour a name, once in prophecy and once in history; because He was going to save His people from their sins, and because He had done it. The first time He conferred the name on Him, the second time He gave it to Him as His right, He had earned it; Jesus, Saviour—He had saved His people from their sins.

Every one will confess Him when He comes! To us who believe there is music in "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). But to you who have not responded to the overtures of His love and accepted His great salvation, it is menace, not music. You must meet and confess before Him as Judge. He will not need to adjudicate. Your own conscience will condemn you. You will know that you rejected His offer, preferring sin and self to your Saviour. You will be speechless. But, oh, my friend and my fellow, there is no reason why this should happen. You can accept Him as your Saviour now. Then you will not have to meet Him as Judge; and when you hear the word, "Behold, I come quickly," it will be music to your ears and heart, and you will unite with us in the thrilling and responsive prayer, "Even so, come, Lord Jesus."

February, 1943

"The Muddle of Munich"

(Continued from page 348)

FOR YEARS TO COME, THE NAME MUNICH will be remembered as a symbol of compromise. Is there a Munich in your life, fellow Christian? Are you prepared for some spiritual Munich yet to come? One of the saddest incidents in Henderson's book describes how, a few days after the occupation of Austria, Germany was celebrating a day given over to the war-dead of the first World War. All the foreign ministers were expected to attend. As a protest against her treatment of Austria, Henderson decided to stay away; instead, he put a large Union Jack on his car and drove to visit the Austrian ambassador. To his surprise he found him about to attend the celebration; later he learned that the ambassador had given the Nazi salute and cried, "Heil, Hitler!" with the others. Compromise!

"If any man will come after me, let him say no to himself." Jesus never asks us to do what He has not Himself done. Again and again He denied Himself for our sakes—even to the cross. As we view His self-denial, may it become the inspiration of our own.



London Calling!

(Continued from page 351)

minster, regularly slept among the shelterers in the hall's basement. He spoke to a man one evening about Christ. Leaning against his bunk, the man responded, in dead seriousness, "I've 'eard of Him." "Of course you have," a kindly woman interjected; "He was the Son of Mary." "Why, yes," said the man, apparently keen to show how much he knew, "and Noah's ark was His uncle." There was not the slightest sign of a smile on his face, nor had he any idea that he was in error.

Not a few conversions have been recorded, while others have come to have an entirely new conception of the worth of Christian churches. There have been further gains, of which I may have more to say later. Meanwhile, adapting Paul's words, we may bear our testimony that the things that have happened to British churches—even the destruction of buildings, the calling up of a great part of the male membership for the services, the scattering of congregations and Sunday schools by evacuation, and suchlike—have often turned out for the furtherance of the gospel.

I wish to say that the MOODY MONTHLY is of inestimable value to me. I am a young man, in the fourth year of my ministry. I rejoice that your paper is so genuinely true to the Word.—H.J.W., Oldham, S. Dak.

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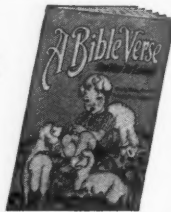
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WANTED FINANCIAL FIELD MAN FOR SOUND established work. National Gospel Printing Service, Alpine, N.Y.

WANTED FOR TRAINING

CHRISTIAN MEN AND WOMEN IN PRACTICAL Psychiatric nursing, ages 18-35. School in beautiful surroundings and salary given while learning. Write—Director of Nurses, Christian Sanatorium, Midland Park, N.J.



DO YOU KNOW...

Not the program, but the voice which greets you over the tele-



Miss Erickson

phone, and across the rail from the receptionist's desk at WMBI? It's the voice of Mildred Erickson, who has been with the Radio Department of the Institute since its beginning, more than sixteen years ago, with a small office and studio on the third floor of 153 Institute Place.

Many would be the testimonies, if they could be counted and recorded, telling of the counsel and spiritual cheer which have found their way into the hearts of those who have been ministered to by WMBI's receptionist.

But receiving and greeting our radio friends, either by telephone or in person, is not the only task which falls into the hands of Miss Erickson. Her official title is Chief Clerk of the Radio Department, which involves supervision of the office work and office personnel.

GOVERNMENT CO-OPERATION

In these critical times of national importance, WMBI has been co-operating with the war effort through the release of government and public service programs and announcements. During one month alone, approximately 440 such programs and announcements were released, varying in length from one minute to fifteen. The list included releases from the following sources: U. S. Treasury Department; Army, Navy, Marine Corps; Civil Service, Red Cross, Farm Credit Administration, Share-the-Meat Campaign, Salvage and Scrap Metal Drive, Rubber and Fuel Conservation, Civilian Defense, Auto Pooling, Obsolete Radio Salvage, Neighborhood Call, Tuberculosis Institute (Christmas Seals), and Christmas Mail. Incidentally, the president of the Aviation Cadet Examining Board of Chicago has presented to WMBI a Certificate of Merit, in appreciation of services rendered during the period of voluntary enlistment.

Listed among current programs in co-operation with the government and public

service features are two new programs. *Pleasantdale Folk*, which was begun in December, is a series of broadcasts produced by the Social Security Board. The series launched in January is produced by the State of Illinois, and is called *Illinois March of Health*.

One other program which is neither a government nor a public service feature is the series called *Lest We Forget*. This series, which bears the subtitle, *America Determines Her Destiny*, is an educational and morale building program.

RADIO SCHOOL OF THE BIBLE

The Radio School of the Bible opened January 18, with the following courses, offered by the following teachers, at the following times:

The Wonders of the Word, by Dr. Warren Filkin, Mondays at 3:00 P.M.

International Sunday School Lessons, by Dr. Harold L. Lundquist, Tuesdays at 10:30 A.M.

Master Keys to Bible Books, by Rev. William H. Lee Spratt, Tuesdays at 3:00 P.M.

The Spirit-Filled Life, by Mrs. Arthur F. Tylee, Wednesdays at 3:00 P.M.

Plain Talks on the Parables, by Rev. Wendell P. Loveless, Thursdays at 3:00 P.M.

Bible Character Quiz, by Rev. Ralph E. Stewart, Fridays at 10:30 A.M.

Sharp Tools for Bible Students, by Rev. Kenneth S. Wuest, Fridays at 3:00 P.M.

FOUNDER'S WEEK CONFERENCE

WMBI will broadcast many of the messages during Founder's Week Conference, February 1-7.

WMBI PROGRAMS

Angelus Trio.....Sun.,	6:00 P.M.
Announcers' Sextet.....Tue.,	11:00 A.M.
Birthday and Anniversary Program.....Th.,	3:30 P.M.
Brass Quartet.....F.,	3:45 P.M.
Bread of Life.....M. to F.,	9:00 A.M.
Chapel Quartet.....Th.,	11:15 A.M.
Chats from a Minister's Library.....Sat.,	1:00 P.M.
Cheer Up!.....Tue., Th.,	9:30 A.M.
Child Evangelism Fellowship.....W.,	11:00 A.M.
Chorus Time.....Sun.,	11:15 A.M.
Classic Miniatures.....Sun.,	10:00 A.M.
Community Salute.....M., W., F.,	9:30 A.M.
Continued Story Reading.....Tue. to F.,	11:30 A.M.
Devotions.....Tue. to F.,	6:45 A.M.
Editor Speaks, The.....Sun.,	1:00 P.M.
Family Tree.....Sat.,	4:30 P.M.
Friday Morning Songsters.....F.,	11:00 A.M.
From a City Tower.....F.,	4:00 P.M.
Gems of Melody.....weekdays,	5:30 P.M.
Girls' Glee Club.....Tue., Th., Sat.,	5:15 P.M.
Golden Nuggets.....Tue.,	3:45 P.M.
Good Reading.....Tue.,	12:30 P.M.
Gospel in Print.....M.,	3:45 P.M.
Gospel Music.....weekdays,	2:00 P.M.
Government in Review.....Sat.,	9:45 A.M.
Grace Notes.....Sun.,	8:30 A.M.
Haven of Rest.....M., W., F.,	5:00 P.M.
Hebrew Christian Broadcast.....F.,	4:30 P.M.

Home Hour.....W.,	10:30 A.M.
Hymns for the Home.....weekdays,	2:45 P.M.
Hymns from the Chapel.....Tue., Th., Sat.,	8:15 A.M.
Hymn Sing.....weekdays,	12:15 P.M.
Hymns You Love to Sing.....W.,	3:30 P.M.
Institute Chapel Service.....M.,	8:15 A.M.
Instrumental Varieties.....Sun.,	1:45 P.M.
Keyboard Club.....Sat.,	4:30 P.M.
Keyboard Harmonies.....Tue.,	4:45 P.M.
KYB Club.....Sat.,	10:30 A.M.
Land of the Free.....M.,	12:30 P.M.
Lest We Forget.....Sat.,	2:30 P.M.
Let's Praise Him.....Sun.,	8:00 A.M.
Living Water.....M. to F.,	1:00 P.M.
Lutheran Hour.....Sun.,	3:30 P.M.
Magic Carpet.....M.,	4:45 P.M.
Mail Bag.....Sat.,	3:45 P.M.
March of Health.....Tue. to Sat.,	7:45 A.M.
Meditation.....Tue.,	3:30 A.M.
Melody Time.....W., F.,	8:15 A.M.
Memory Gems.....Sun.,	9:00 A.M.
Men's Voices in Song.....Sun.,	6:15 P.M.
Message.....Sun.,	9:30 A.M.
Miracles and Melodies.....Sun.,	8:45 A.M.
Morning Meditation.....weekdays,	8:30 A.M.
Morning Melodies.....weekdays,	7:00 A.M.
Morning Worship.....Tue.,	4:00 P.M.
Music and Meditation.....Sat.,	4:00 P.M.
Music Appreciation.....Sun.,	2:30 P.M.
Music of the Masters.....W.,	3:45 P.M.
Musical Meditation.....F.,	4:45 P.M.
Musical Notebook.....F.,	4:45 P.M.

Mythical Band Shell.....Th.,	11:00 A.M.
Nature Sermons.....M.,	4:00 P.M.
Neighborhood Call.....Sat.,	4:45 P.M.
News Summary.....weekdays, 6:00, 8:00 A.M., 12:00 M.,	6:00 P.M.
No. 9 Elm Street.....M., W., F., 10:15 A.M.; Tue., Th., Sat.,	6:15 P.M.
Novachord.....M., W., F.,	10:00 A.M.
Old-fashioned Revival Hour.....Sun.,	12:30 P.M.
Old Testament Stories.....Sat.,	9:00 A.M.
Open Bible, The.....Tue., Th., Sat.,	5:00 P.M.
Organ, Tue. to Sat., 7:30 A.M.; M., Tue., W., Th., 12:45 P.M.; M., 7:45 A.M.; M., W., F.,	6:15 P.M.
Organ Moods.....Tue., Sat.,	10:00 A.M.
Organ Recital.....Sun., F.,	12:30 P.M.
Piano Classics.....Sun.,	3:30 P.M.
Question Hour.....W.,	4:00 P.M.
Radio School of the Bible.....M. to F., 3:00 P.M.; F.,	10:30 A.M.
Rainbow Gospel Trio.....Sat.,	9:15 A.M.
Religious News.....M. to F.,	2:30 P.M.
Round Table.....Sun., 1:30 P.M.; Sat.,	3:30 P.M.
Scandinavian Service.....Th.,	4:30 P.M.
Shut-in Request Program.....M.,	10:30 A.M.
Sinfonietta.....weekdays,	1:30 P.M.
Sketch in Dialogue.....Tue., Th.,	9:45 A.M.
Solo Time.....Sun., 9:45 A.M.; Th.,	10:00 A.M.
Songalogue.....Sun.,	2:00 P.M.
Songs of the Southland.....Sun.,	10:30 A.M.
Story Time for Boys and Girls.....W.,	4:30 P.M.
Strings and Voices.....Sat.,	3:00 P.M.
Sunday Morning Service.....Sun.,	10:45 A.M.
Sunday School Lesson.....Tue.,	10:30 A.M.
Sunrise Songs.....weekdays,	6:15 A.M.
Teen-Age Bible Study.....Sat.,	9:30 A.M.
Tract League.....Tue.,	4:30 P.M.
Training for Service.....F.,	3:30 P.M.
Voice of the Novachord.....Sun.,	1:15 P.M.
War Summary.....M.,	7:30 A.M.
Wonderful Words.....M.,	4:15 P.M.
World-Wide Missions.....Th.,	10:15 A.M.
Young People's Hour.....Sun.,	4:00 P.M.
Your Church School.....Sat.,	11:30 A.M.
Sign On in February.....	6:45 A.M.
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